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OCTOBER, 1953

ARTICLES

	PAGE
(1) A Little "General Council"	577
By the Rev. F. D. Drinkwater	
(2) Towards the Understanding of the Scriptures	590
By the Rev. Edmund F. Sutcliffe, S.J.	
(3) When Justice Spoke	600
By A. M. C. Forster	
(4) Saint Bernard of Clairvaux	610
By the Rev. Bruno S. James	

QUESTIONS AND ANSWERS

(1) Mass Precept and Semi-public Oratory	614
(2) Confession: Grave Penance	615
(3) Religious Houses—Frequent Communion	617
(4) Flectamus Genua	618
(5) Duplicate Parish Register	620
(6) Ordination Anniversary—Mass Formula	621
(7) Blessing of Newly Ordained Priest	622
(8) Prayers in Requiem "Missa Quotidiana"	622
By Canon E. J. Mahoney	

ROMAN DOCUMENTS

Pius XII to Australian Eucharistic Congress	624
Evening Mass at Sea	626
Indulged Prayer to our Lady	627
Bonkamp's Commentary on the Psalms	628

BOOK REVIEWS 629

CORRESPONDENCE

Eucharistic Fast—Alcohol	638
Sacerdotal Community Mass	640

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THE CLERGY REVIEW

Editor:

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., Ph.D.

THE Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience, readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

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The CLERGY REVIEW

NEW SERIES VOL. XXXVIII No. 10 OCTOBER 1953

A LITTLE "GENERAL COUNCIL"

"OUR trouble began when the theologian was admitted to the nursery and was allowed to mystify and bemuse the poor little ones with his scientific terminology."

It was an Archbishop who made this observation, an Archbishop from Ireland to be exact, though he was at a safe distance from Dublin or Maynooth at the time of making it.

Never having oneself dared to say anything so alarming to pious ears, though often wanting to, it was pleasing to find the Archbishop's words reported in a book published by the Vatican Press, with imprimatur of the Vicar-General of the City.

In these two thousand years the Church has been teaching all nations, children young and old. Over and over again she has found herself wondering and worrying (as for instance in the days of St Dominic and again in the days of St Ignatius), whether the thing was being done to the best advantage, whether the results couldn't be improved if the teaching were done better. Usually at such times the authorities concentrated, as at Trent, on getting the doctrinal ground covered properly, and on the avoiding of heresies. Always there have been specialized teachers and catechists in the Church, and never any doubt as to the supreme importance of their work, but strange to say there has never been anything like a "general council" of these until three years ago. For that jubilee-year of 1950 it was decided to hold one, and the Sacred Congregation of the Council wrote to all the bishops of the world inviting them to send delegates to Rome for an International Catechetical Congress to be held in October; religious orders, catechetical periodicals, and other interested parties were also invited. The Congress was duly held over five days, and its proceedings (partly in Latin and partly in various modern languages) have now been published in a large beautifully printed volume of nearly 600 pages.¹ It bears no name of author or compiler, but no doubt

¹ *Acta Congressus Catechistici Internationalis: MCML* (Vatican Press, 1953).

the credit should go chiefly to Mgr Francis Roberti, the Secretary of the Congregation itself, who, assisted by a specially appointed Commission, was responsible for making the arrangements beforehand, and ably guided and summarized the sessions as the Congress went along.

A World-wide Gathering

Naturally one looks first at the list of those who attended. It really was rather oecumenical. All the ends of the earth were at least represented, forty countries by delegates, often numerous, and others by reports and communications sent in response to the invitation. Africa and China and Australia are represented in the delegates list, but only just: America North and South attended numerously. From these islands half a dozen are listed from England and a dozen from Ireland. Scotland was not present, but figures occasionally in the "communications". Some countries included a few women delegates, but these do not seem to have taken active part in the discussions. Many of the big names in European catechetics appear in the list of discussions: Canon A. Boyer, Abbé J. Colomb, the *Lumen Vitae* team, Delcuve and Ranwez, Bishop Llorente, Dr Tilmann, Brother Leoneca S. Maria, Father W. Bless, S.J.

Iron-curtain countries were not unrepresented: Poland, Hungary and Galicia. The Ukrainian prelate, an exile, made a notable speech warning the Congress that Catholic teachers and pupils everywhere need to be ready for heroic witness to the faith, and this (he said) would never come from a religion presented merely as laws divine and laws ecclesiastical; the teaching of Christ in all its beauty was what the young had need of. Communists in various countries (he said) avoid quarrelling for the sake of the cause; Catholics ought to do the same. He complained with some bitterness that his fellow-Ukrainians of the Byzantine rite found themselves greatly hindered in their religious practice by Roman-rite Catholics in many western lands (he mentioned specially Australia and South America) where schismatic Easterns often find better treatment than do Catholics belonging to Eastern rites. It certainly is rather sad,

if true, that so many local Catholic authorities should show themselves so "totalitarian-minded" and so ill-informed about the true nature of the Church Militant as to identify it with the patriarchate of Rome! (Some account of these Catholic Ukrainians, by the way, was given in *The Sword* of May this year.)

The agenda of the Congress covered pretty well every aspect of Catechetics except children of pre-school age. Here is a list of the topics for the ten formal sessions:

1. Parochial instructing of children.
2. Parochial instructing of adolescents and young people.
3. Primary schools' religion.
4. Secondary schools and colleges.
5. Religious instruction for adults.
6. The Teacher of Christian doctrine.
7. Function of the diocesan Catechetical Office.
8. The Confraternity of Christian Doctrine.
9. On Catechetical Aids.
10. Lay co-operation in religious instruction.

Inevitably many of the sessions became little more than the comparing of notes as between the situations and circumstances in various countries. One gets a sort of composite picture of the Church struggling to get a hearing in this confused and nerve-strained modern world, rather like some quiet and sensible visitor endeavouring to spread important news in a ward-full of lunatics; try everything, take each case on its merits, get what co-operation you can, don't be discouraged, there's always a better way if you can find it. However, in between the comparing of notes there emerges from time to time some discussion on the deeper permanent problems of the teacher of religion.

Revision of Catechism-texts

Catechism-texts for instance. A wave of energetic dissatisfaction about all pre-war catechism-texts seems to be passing over the Catholic mind. Several countries have already revised their catechisms, and some are already dissatisfied with the revisions. It seems hardly the moment to call for a "textus

unicus" for the whole Church, and scarcely anybody seems to have mentioned this possibility. The actual resolution adopted by the Congress was content to think nationally rather than globally and to ask for a textus unicus "*pro omnibus pueris*" (which one might fairly argue leaves out the younger children) "*cujusvis nationis, quatenus fieri possit*". Many countries, especially the Spanish-speaking ones, have no uniformity in this matter: and Dr Tynan of Limerick is quoted as saying that thirty catechisms exist in Ireland. The same resolution (p. 175) goes on to say that any such text should be "*hodierna methodo compositus*". It should be "*graduatus seu cyclicus*" and "*Sacrae Scripturae adhaerens*". It should embrace in brief and clear phraseology, "all the truths of faith and morals which it is necessary to know, and should also include liturgical ideas and the principles of Catholic social teaching".

Those who think (as the present writer does) that an official catechism-text comes into its own when used at Mass, as the basis for instruction of all the faithful, already familiar with it from schooldays, will be disappointed to find that Congress-members did not seem to think of it that way. Practically everybody (though recognizing that there is a "pre-catechism age") seemed to think of catechisms as something for children, to be left behind with childhood; secondary-schools to make a fresh start on a more ambitious kind of course with more elaborate text-books, a new one every year; and adults in church to be instructed on some diocesan five-year-plan or programme. Isn't this a waste of a good catechism-text (assuming that it is good)? If there were a really good catechism-text, and if the young mind were introduced to it at the right moment instead of being held down and forcibly fed with it prematurely, wouldn't it keep its interest for a lifetime and be a permanently useful bridge between priest and people? The expanding catechisms that some countries have adopted might seem to be an approach to this idea, but we remain doubtful. What seems to be needed is not so much a catechism that expands wider and wider as one grows up, but one that can be contemplated more and more deeply; a few simple but profound doctrines (the Trinity for instance, stated in rich seminal language, not as if it were just a theorem in mathematics) which will grow in

meaning with the experience of life and with the continuous commentary provided by the living Church. Is this asking for impossibilities, for an impossible sort of catechism-text? What one mistrusts is the idea that anything is good enough for children, any hasty assembling of questions and answers put together by some committee round a table and fitted with ready-made anecdotes and Scripture-texts and coloured pictures, divided into lessons of equal lengths, and put into the hands of every child as being what every teacher has to get through in a given period.

No Support for "Psittacism"!

One thing can be noted with thankfulness: of all the many hundreds of people who took part in the Congress, not a single soul from any country had a good word to say for that abuse of catechisms which is known as the "parrot-system". Nobody said "Make them learn it when the verbal memory is at its strongest." Nobody said "Get the words known first and explain them afterwards." Nobody said "The meaning will come to them later on." Everybody seemed to agree that the will must be reached and that the right way to the will is through the understanding.

Bishop Llorente of Segovia, for instance, who opened the discussion on parochial catechizing of children, said that catechism-words could suitably ("*convenit*") be learned by heart, "but the teaching of the young children should not start from the catechism-book, but from the narrative of Old and New Testament, with forms of prayer and the elements of doctrine in very short sentences". And when the catechism is begun it should be "*gradatim ac paulatim*", taking a few main questions first. And "the words must not be committed to memory without some explanation beforehand; otherwise we fall into memory-ism or verbalism and the words are just so much breath and nothing else. In fact even the words become mixed up and the desire to learn disappears, nor are the empty words of any use at all towards life and good conduct" (p. 22). As for the explanation, it should

(the Bishop said) have four qualities : it should be *intuitive* (i.e. at the level of the senses ; pictures, stories, etc.), *active* (enlisting pupil's work, oral, written, drawing, etc.), *affective* (addressed to the heart, by prayers, etc.), *practical* (getting down to the daily life of the learner).

Dozens of other delegates, especially from the Latin countries, had similar things to say at this or other sessions. A voice from England is heard on p. 336, where Canon J. McKenna (diocesan inspector of schools, Lancaster) urges that the catechism should be learned intelligently and recommends some kind of discussion-method with the older children :

"Catechism is a synthesis of revealed truths. A synthesis is of its nature jejune. But revealed truths should open up to the mind a vista of beauty, magnificence, profundity ; a vista that will entrance the mind and warm the heart.

"In early years visual aids, mimes, selection of pictures by pupils, will help to open out that vista. But it must be kept in mind that truth is the object of the intellect and the reason. And so at the appropriate age pupils must be helped to apply their reason to the truths of faith ; not so that they may submit the truths of faith to the touchstone of reason, but that they may appreciate the reasonableness of the truths of faith, and appreciate the sublime beauty of the vista before them.

"Hence from twelve years of age—when reason is being used—less use should be made of visual helps, and the heuristic method of learning should be employed.

"In later life children will have to give a reason for the faith that is in them, they will have to take part in the apostolate to those outside the Church, they will meet objections to the faith in social contacts, in work, in reading. To hold their own, to promote knowledge of their faith they will have to use their reason. Help them to use it while at school."

Another notable "communicatio" on this subject (printed on pp. 452-8) comes from Brother M. B. Hanrahan, an Irish Christian Brother in Australia. He has many criticisms to make of the "Green Catechism", a variant of the Maynooth catechism apparently still sometimes used in Australia. Just because it is a splendid compendium of theology, it is (he says) quite unsuitable as a text for young children, and goes on to show

why this is so, especially because "truths are presented in an abstract form before the child's mind is prepared for them". It is Brother Hanrahan who quotes the words from Archbishop Sheehan which are given at the head of the present article. Here are some more of the Archbishop's remarks, which are new to the present writer and perhaps to other readers:

"Our Catechism is not a child's book. It is full of the definition fallacy. The language of the Catechism is the language of the theologian and to the child must seem a mountain chain. Generally the rigid literary form with the long series of questions and answers, unbroken by any bit of narrative, unrelieved by any touch of human colour, unadorned by any prayer or aspiration, makes the book deady uninteresting and very trying to teacher and pupil. I wonder how the tender child has escaped starvation on the very strong meat we have been offering them. You make a child religious through his will: you appeal to his will through his understanding and not through parrot memory."

The Mind of Rome

The Holy Father spoke to the Congress (surely, more than any other successor of St Peter, Pius XII is the Master of the Right Word at the Right Moment!) and his short allocution is printed in full on pp. 183-8. He exalted the work of catechizing, and urged that priests should take their full part in it, not leave it all to the laity. The teacher of religion, said the Pope, needs all the help he can get from psychology, especially in doing justice to the ignorant and uneducated; he must keep on learning himself. Cardinal Bruno also made a discourse to the Congress, taking the historical point of view, and emphasizing the current catechetical policy of the Roman authorities as set forth in the 1935 decree *Provido Sane*. The two main points of this are that every diocese should have a Catechetical Office, to co-ordinate and foster the various departments of religious instruction, and to be in touch with the Catechetical Office in Rome; and that every parish should enlist the full help of the laity by means of the Confraternity of Christian Doctrine. Since

1935 another point has been added to the policy, a point mentioned with increasing firmness from 1926 onwards and embodied in a decree of 21 December 1944 (*Acta A.S.*, 1945, vol. 37, 173-6). This is that priests, both secular and religious, should have a full and practical course of catechetics before their ordination, as part of the course in seminaries.

Catechetics in Seminaries?

Seminary courses are crowded enough already, one might suppose, but if the Pope's allocution in this book is to be taken seriously, catechizing for priests is at least as important as most of the things they learn: he calls it a great work, which "merito adnumeratur apostolicis operibus quae gravissima sunt et principem tenent locum". That seminaries in this country are not unmindful of the need may be gathered from the following remarks in an article by Dr H. F. Davis, of Oscott College, writing in *The Catholic Herald* of 10 July this year. In some matters (he points out) the seminary cannot well anticipate the practical side of a young priest's training, but "perhaps the seminary can do more to help the young priest to pass his knowledge on to others. The students must be able to translate the Church's doctrine from the inevitable technical language of creed and text-book into the living, daily language of the people. Few things are more difficult than to inspire in him the confidence to avoid safe but meaningless latinisms and lifeless formulae and to make God's Truth live again as it did for the crowds who listened to our Lord. He must be encouraged to fill his mind with the life-giving words of the Scriptures. He must know how to make the liturgy live and have meaning in his congregation. . . . The question is, could more be done in this respect than at present, without disturbing the vital foundations of personal piety and sound learning? . . . But the most important experience of the priest will be his first years on the mission. Perhaps this is the period where there may be some future development, so that the young priest may obtain fuller guidance."

The points here suggested by Dr Davis were made at the

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Congress with some urgency by many voices from many countries. Dr Clement Tilmann of Munich, for instance, who was entrusted with the opening lecture for the session on "The teacher of Christian Doctrine", said:

"A practical method of catechizing needs to be taught, in the first place by lectures on psychology and the art of teaching: a close knowledge of the youthful mind is necessary, and is gained by study and by child-observation. Then let the students have practical exercises, first as listeners and spectators, then as taking part actively themselves. For Seminarists preparing for the priesthood, also, these exercises are entirely necessary; listening to lectures on the art of catechetics is not enough."

Several dioceses in France recommend that seminarists should teach children in neighbouring parishes and during holiday-times, and add: "Above all, chairs of catechetics should be established, for which the professors should be formed by higher institutes and Catholic universities."

Father Pizzoni, speaking for Perugia and Umbria: "An urgent request and an urgent lament. The request is that a serious, deep, and thorough preparation (for the catechetical ministry) be given in the seminaries. The lament is that all too often the 1944 circular of the S. Cong. of Seminaries and University studies still remains unapplied."

Father A. Moretti, professor of catechetics in the diocesan seminary of Udine (Italy) quotes Pius XII that students need "to enter intimately into the purposes and desires of the people" and says that the ordinary lectures on method, with emergency exercises, are not much use where seminary students are unduly "inter seminario saepta adeo reclusi ac segregati" as they often are (he suggests) in Latin countries especially.

A diocese in Brazil asks that seminaries should provide courses in child-psychology and in teaching both children and adults.

Archbishop Barbieri of Montevideo in Uruguay (he gave one of the chief talks, and has introduced a revised graded catechism, and is also a specialist in radio-catechizing) said: "I have found many priests who have no idea how to teach doctrine to others, and I have been much preoccupied about

establishing in my seminary a course of catechistic pedagogy that would cover both theory and practice at the same time."

On the other hand some dioceses are able to report that some innovations of this kind have already been made.

What some Dioceses are doing

One German bishop (Aachen) has directed that the younger clergy should be assembled once a year for a fortnight's course "chiefly in catechetical pedagogy, to gain greater skill in the most noble and most urgent art of catechetics. Moreover, all clerics now, before their ordination, get leave to be present at some periods of religious instruction given to children by priests; thus they can learn how children should be taught Christian doctrine."

(We warmly applaud this last idea: there is nothing the young teacher needs more than to watch some first-class teacher actually at work. It may easily happen that a given student or seminarist has never known any *really* good teaching all through his own schooldays. For the rest of his life he may well go on teaching in the dull and dreary ways he was taught himself, unless he happens to *see* something better.)

Father F. Coudreau, of St Sulpice, described the catechetical formation which is now actually given in the Grand Séminaire at Paris. It includes four elements: 1. A total view (*la perspective*) of all the doctrine as a Message of life, which *must* be put across to those it is meant for. 2. Catechetical appendices to each section of dogma and moral, making clear its central idea and main structure. 3. Work by the students to seek out the best expression of each mystery, especially using Scripture and Liturgy. 4. A demonstration-school directed by competent teachers who have been formed on the above lines.

The diocesan Seminary at Trier (we gather from Father A. Knauber, a member of its theological faculty, on page 343) does quite a lot in the catechetical line. The philosophy course includes pedagogical psychology and general principles. For third- and fourth-year theologians there is a "chair of religious pedagogy" (four lectures a week) which treats not only the

principles of pastoral teaching methods, but also investigates the actual material to be taught to the people from the point of view of pastoral preachability. From this comes a deeper insight into the doctrines and their relevance to the Christian life of individuals and of the Church. (We are summarizing, let us hope successfully, Father Knauber's billowing Latin paragraphs.) The seminarist must learn some things in theology which need never be passed on to the faithful (just as the artist must learn something about skeletons); and likewise the faithful need some points of teaching that hardly occur at all in speculative theology. At Trier too there is a "demonstration-school", which consists of two or three classes of children in an ordinary school. The Professor of Catechetics himself takes these classes for Christian doctrine, thus illustrating his own principles to the seminarists who come to watch, and who of course end up by giving some practice-lessons themselves. Father Knauber is still unsatisfied however, and looks forward to seeing Catechetics take rank not merely as an afterthought or technique but as a full sister-science in the Theology course, with a specialist professor aided by well-chosen and well-qualified parish priests.

Naturally if such dreams are ever to come true, there is needed some Higher School of Catechetics which will undertake the formation of the future professors, and of other catechetical high-ups such as Diocesan inspectors and directors. Numerous members of the Congress asked for this, and on pages 357-64 Father Coudreau describes fully the two-year course (sponsored by the French Cardinals and Archbishops, and the National Commission of Catechetics), which is provided by the Institut Supérieur. It began in 1951 and has a formidable list of studies, ending with a special diploma of Higher Catechetics. The general objective is described as triple:

1. The renovation of catechetics for the man of today according to the lessons of history, psychology and sociology.
2. The working out of the principles of religious pedagogy, from the abundant material and experience accumulated in recent years.
3. The formation of competent specialists (*maitres*) able to form other professors and catechists in their turn.

Several resolutions were passed by the Congress on this matter of the catechetical preparation of the clergy. They will be found on pages 168-70, in Latin of course; here is our best effort at a translation:

- "1. All priests should be convinced that they themselves are teachers of the knowledge from heaven, and this is a first and chief duty for them, as it was for our Lord. Let them therefore do their utmost to get acquainted with all the latest expert methods of educational science, so as to teach children their religion more fruitfully, and also provide the faithful with instruction wisely adapted to the needs of souls today.
- "2. Special teaching courses are needed for all this; and at catechetical meetings there should be special talks for priests in method and psychology.
- "3. For priests recently ordained, both secular and religious, there should be special annual courses lasting at least a week, in the theory and practice of teaching and running religion-schools.
- "4. In Seminaries, along with the other subjects, Catechetical Pedagogy as well as teaching method and psychology should be taught according to the regulations of the S. Cong. of Seminaries and University Studies (21 December, 1944); and the same in all houses where religious clerics are educated.
- "5. All clerics, secular or religious, should be trained in practical exercises (especially during vacations) under guidance of some experienced teacher, to give religious teaching to groups of people of various kinds.
- "6. Finally in Universities and places of higher ecclesiastical studies, there should be chairs of Teaching-method and Catechetical Pedagogy, for the proper formation of masters at higher level in seminaries, novitiates and suchlike, and for preparing study leaders for the laity."

Education starts from the Family

The Laity, of course, figure largely in the discussions of the Congress. In Italy and U.S.A., especially, the work of catechizing is largely conceived as an enterprise of Catholic Action.

Convert-making, through enquiry-classes and so forth, was also dealt with (in lucid and elegant Latin) by Dr J. Heenan, in those days still unmitred, who also painted for the Congress an uncompromisingly black picture of the collapse of Protestant Christianity in this country: one hopes that the delegates understood that there is still plenty of religion left in England, though so little hold on doctrine and so little church-going in many places.

Parents too were not forgotten. One of the best things in the Congress was a passage in Dr Tilmann's lecture (p. 74) on the Family as the prime educator. In *all* Christian instruction, he said very truly, there must be a genuine *familiaritas* to make it fruitful. By *familiaritas* I feel sure he meant partly a simplicity and everydayness of language, but still more a *family spirit*, a kindly and loving relationship between the instructor and the hearers, such as you get in a happy little parish or a good school of reasonable size, and is so difficult to get in groups that are too large or too compulsory.

One could go on for many more pages picking out plums from the proceedings of this Congress, but there are limits to space. One's final reflection is that the climbers of Everest could never have reached the top unless they had been able to cross the deep crevasses they knew they would encounter. All their valour would have been wasted without the aluminium bridges and suchlike aids. There is a wide yawning mental crevasse between the priestly mind and the mind of the ordinary man, woman and child, even of the faithful, much more of the modern pagan. The youthful science and art of catechetics is the bridge that can cross the gap. This jubilee-year Congress was the first attempt of Catholics to put all their heads together officially on an international scale in order to get over this particular obstacle. More is needed than material gadgets such as aluminium bridges or pictorial catechisms; but we cannot doubt that the Holy Spirit is getting something ready round the corner.

F. H. DRINKWATER

TOWARDS THE UNDERSTANDING OF
THE SCRIPTURES

THE appearance of a book containing nearly a quarter of a million words on the one subject of biblical hermeneutics is something of an event in itself.¹ And when this formidable length has been attained without undue verbosity, when the style is clear and easy of comprehension, and the matter treated with the learning that comes from long familiarity with the Bible and the freshness that springs from originality of mind, the product is worthy of serious consideration. Hence those of our readers to whom the book is unknown, may be glad to learn something of its contents, and others may be interested in some discussion of the views there expressed.

In these days when there exists such a plethora of books that there is among them almost a struggle for survival, it may be that the title and the sub-title of this work might have changed places with advantage from the point of view of publicity. The latter announces that the book is an introduction to the understanding of Holy Scripture. This is at once enlightening, whereas the information given by the title that the treatment is concerned with the mystery or secret of God's Word is open to various interpretations.

The author is not as well known in this country as the quality of his writing merits. So it may be as well to state here, as the book itself informs us, that Dom Johannes Schildenberger was born in 1896 and is now Old Testament Lecturer in the theological faculty of the Archabbey of Beuron.

The book is divided into two parts comprising respectively three chapters and five. The first part, extending to the best part of a hundred pages, deals with inspiration, inerrancy, purpose and essential content of Holy Scripture, Christ Himself being the central figure of the whole. The remaining four hundred pages are concerned with the great question of the correct understanding of the inspired word. The fourth chapter is on the literal and metaphorical use of words, the adjective "literal"

¹ *Vom Geheimnis des Gotteswortes: Einführung in das Verständnis der Heiligen Schrift.* Johannes Schildenberger, O.S.B. Heidelberg, F. H. Kerle Verlag. Pp. xvi + 531.

having its ordinary English acceptance. The double use, as is well known, belongs to the literal sense in the theological meaning of the phrase. The next chapter on idioms and methods of expression has sections on subjects such as the spirit of the Hebrew language, anthropomorphisms, the significant use of numbers, relative truths expressed in absolute form, and totality as a characteristic of Hebrew thought. The sixth chapter, the longest in the book and running to over two hundred pages, is devoted to an examination and description of the various types of literature contained in the Bible and their special characteristics. In turn are passed in review the features distinctive of the prophetic, legal, historical, and lyrical writings, then of the Wisdom literature and the epistles. The treatment of natural phenomena has a section to itself. The eighty pages of the seventh chapter are occupied with the spiritual sense of Scripture. The eighth and last chapter is divided into two parts. The first deals with the original texts, textual criticism, versions, the qualities of a good translation. A subsection stresses the importance of taking into consideration the context both immediate and remote. All this is treated with great succinctness in the short space of fifteen pages. The second part of the chapter treats of the dogmatic guides the interpreter must bear in mind, in particular of the authoritative interpretation of the Church, the testimony of the patristic writings, the directives of the Roman Congregations. It is surprising that these considerations should come at the end of the volume. Their more natural place would seem to be after the treatment of inspiration and inerrancy, for it is the supernatural character of the Bible that justifies and even demands the ultimate control of the teaching authority of the Church.

The author's dominant thought may be said to be that Christ is the central figure of the Bible and that, as His history is given in the New, so the preparation for His coming is presented in the Old Testament. As a consequence the Old is to be read with Christian eyes and with the mind fixed on Christ. Indeed, as St Peter says, it was revealed to the prophets that their Messianic revelations were not so much for their sake as for the sake of Christians to whom they are now preached (I Pet. i, 12). And to this prophetic message the same Apostle urges Christians

to give their attention as to a lamp shining in a dark place (II Pet. i, 19). Moreover, as the Old Testament thus leads up to Christ, in the historical development of revelation it may be compared to the childhood of a man and the New Testament to his adult age. And as the features of the grown man are already discernible in the child, though as yet not fully developed, so the lineaments of the New Testament are to be seen in the Old. These resemblances are thus by no means fortuitous. They spring from the inner organic unity of the whole Bible. And their ultimate source is God Himself, who guided the development of the old dispensation, in whole and in part, according to the image of the new. Thus through divine providence the Old Testament prefigures the New, in view of which it was established and in which it found its fulfilment and perfection (p. 439).

It is not surprising, then, to see with what predilection the author insists on the "spiritual sense" which reveals persons and events of the New Covenant prefigured in the Old. It is unfortunate that the definition given is hardly adequate. "The spiritual sense of Holy Scripture consists in this that the persons, objects, and events signified by the words are in their turn images and signs for other persons, objects, and events" (p. 392). This formula is wide enough to cover symbolic actions and even allegorical allusions, which the author had no intention of including. It is also to be regretted that the term "allegorical sense" is employed (pp. 455 ff.), with the meaning which it owes to St Paul (Gal. iv, 24) and which St John Chrysostom long ago pointed out to be contrary to the usage of language. For an allegory is, properly speaking, a continued metaphor and excludes the real existence of what it uses as imagery, whereas St Paul certainly believed Sara, Agar, and their sons to have been actual persons. St Paul wrote when biblical terminology was in its infancy and, although the word continued to be widely used in the Pauline sense by writers of the Middle Ages, we now live in an age of more exact terminology and it is a pity that occasion should be given for confusion by its retention today.

This spiritual sense is considered to have a very wide application in both Testaments, and the reader finds himself asking

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of various instances offered whether they do in fact reflect a true scriptural sense. For, if not intended either by the hagiographer or by God Almighty, the principal author of Holy Writ, no suggested meaning can be called a sense of Scripture. Can the sacrifices of Cain and Abel be regarded as divinely intended figures of the sacrifices of the Synagogue and of the Church respectively (p. 437). It seems impossible to admit it, for the sacrifices of the Synagogue were ordained by God. They were in themselves pleasing to God, though sometimes offered, as is clear from the denunciations of the prophets, by sinful men without repentance and in a formal spirit that could not win the divine favour. Moreover, like all the legitimate institutions of the Old Law, the regular system of sacrifices was not rejected by God but, on the contrary, found its fulfilment in the New Dispensation. This particular example, which was proposed by Diodorus of Tarsus, was referred to independently in a recent article of great interest by Father Paul Ternant, of the White Fathers.¹ He describes it as an allegorizing accommodation, not an allegory because the historical reality is not denied, and not an example of Antiochene "theoria" because Diodorus does not say, and there is no ground for supposing, that the human author could have had a conception of such a figurative sense.

Again, is the worthy housewife of Prov. xxxi, 10-31, really a type of the Church (p. 456)? The description of her activities is presented by Father Schildenberger as an example of the spiritual sense attached to activities which are not presented in the sacred text as historical. There is, of course, an analogy between the relations subsisting between man and wife, on the one hand, and between Christ and His Church on the other (Eph. v, 31-32). But although the text of the Book of Proverbs makes it plain that the housewife is married, the emphasis of the passage is not on this element in her life. And in her case the analogy with the Church breaks down on the essential point that it is not she who is glorified by the union with her husband. It is her husband who is deeply indebted to her. If he sits at the city-gate distinguished among the elders by his honourable attire, it is to her industry and good taste that he owes it.

¹ "La *theoria* d'Antioche dans le cadre des sens de l'Écriture", *Biblica* 34 (1953), 140.

If the question is proposed whether there are figures in the New Testament, there is no doubt about the view held in the volume before us. We are asked to believe that they abound. Our Lord's miracles have a spiritual sense. As He came walking on the water to His disciples in the ship, so He comes by an incomparably greater miracle to all who receive Him in the Holy Eucharist (p. 441). When Jesus healed the deaf-mute in the region of Decapolis (Mark vii, 31-35), He sighed as He pronounced the words "Be thou opened." "Was that not an indication that the many deaf ears in Israel should open (cp. Mark viii, 12, 18)?" (p. 441). Similarly, the Good Samaritan represents our Saviour and the man fallen among thieves fallen men robbed by the devils (p. 457). But are not these pious thoughts suggested by the texts rather than true biblical meanings, for there is no "spiritual sense" where it is not in some way contained in the Scriptures.

Another matter to which our volume devotes special attention is the use of numbers. These are used at times freely and schematically in contexts where both writer and readers were well aware that they do not correspond with historical reality, and where consequently there is no question of formal error. St Matthew provides a clear example in his genealogy of our Lord. By the omission of several kings, known to all from the pages of the Old Testament, he arranges the ancestors of Christ in three groups each of $14 = 2 \times 7$. A similar arrangement can be found in St Luke's genealogy if it is divided as follows: to Zorobabel 3×7 , to Nathan 3×7 , to Isaac 2×7 , to Adam 3×7 (p. 265 n. 114). The reader's attention is struck in the first place by the fact that, as so divided, the list has not the same complete uniformity as that of the first Gospel. And secondly, what indication is there that a break is intended at the name of Isaac? Such a division means counting Abraham with the genealogy of Sem in Gen. xi. But Abraham is there clearly separated from that genealogy, which ends with Thare who "begot Abram, and Nachor, and Aran" just as the genealogy of Gen. v ends with Noe who "begot Sem, Cham, and Japheth".

Again, Abraham was seventy-five years of age when he left Harran for Canaan at God's behest (Gen. xii, 4), and this gives a period of 365 years from the birth of Sem's first son (Gen. xi,

10), or a world-year from the first birth after the Flood. "In this way," we read, "the inspired author shows that a new epoch begins in the history of salvation and of the world" (p. 266). One can only admire the ingenuity that discovered this number and wonder whether it actually had this significance in the mind of the hagiographer. At least, for what the fact is worth, the Septuagint translators either did not advert to the number or attached no importance to it, as according to their reckoning the period was of 1145 years. So according to Swete's standard edition. The Samaritan text gives 1015 years, a figure less than that of the Septuagint by 130 years, as the Samaritan text agrees with the Hebrew in omitting Cainan. A further quotation will help to illustrate the author's mind on this subject. "In the genealogy of Adam the age of paternity falls first to 65 years, that is, to half Adam's age at paternity. That brings the first half of the list to an end. The numbers are all divisible by five and fall by differences of a certain regularity: 25, 40, 60, 65, starting from Adam (alternatively, each from the preceding: 25, 15, 20, 5). With Jared, at the beginning of the second half, we have an age of paternity exceeding that of Adam by 32. The number is not divisible by 5; but the excess, which is 32, is the half of 65, that is of the preceding and following age of paternity (half years are not reckoned). This establishes the relation to Adam and to Enoch, the son of this advanced age" (p. 268). Of the extraordinarily high numbers attributed in various texts to the Israelite armies it is said that "they give concrete expression to the inner significance of the people of God just as the high ages of the Patriarchs do to their dignity" (Würde) (p. 310). One further point on this subject of numbers. The Flood started on the 17th day of the 2nd month of Noe's 600th year, and the earth was dry so that all could leave the Ark on the 27th day of the 2nd month of Noe's 601st year. This gives a period of 1 year and 11 days, the year running from the 17th day of the 2nd month of the first year to the 16th day of the 2nd month of the 2nd year inclusive. The period is consequently a lunar year of 354 days + 11 days, not of 355 days + 10 days (p. 266). The sum of 365 days is the equivalent of one solar year.

Father Schildenberger gives considerable attention to the

important and difficult question of the literal or symbolic, parabolic character of various narratives set out in historical form. On p. 295 he enunciates his principle of interpretation as follows: "to take everything seriously (ernst) as if it had happened literally, but to appraise it in view of its religious significance" (aber auszuwerten in heilsgeschichtlicher Hinsicht). By this means, as is further explained on p. 276f., it is hoped to arrive "at the theological appraisal of the details and to the sense given to them by the inspired author. We can also thus determine to what extent the expressions are to be understood literally, alternatively what reality at least they express if they are to have a sense at all, and how far they do not require to be understood literally or even exclude such understanding". The example is given of the statements about the rivers of Paradise (p. 294f.). They are said to have a function similar to that of the details of a parable. "They are to be taken in the first place individually in the literal sense, but in the whole context of the presentation in a figurative sense, that is solely as characterizing the special religious quality of the description. The individual words of a parable have, of course, their own proper meaning, but the whole is a picture of a higher truth. In the same way the names Phison, Gihon, Tigris, and Euphrates (Gen. ii, 10ff.), denote actual rivers, but the whole description serves in the entire framework solely to characterize the excellence of Paradise".

A further quotation must be added on this question of historicity. "In order to understand an historical book of the Bible correctly, we must always bear in mind its general and particular purposes. In any case the intention is to narrate history, real facts, but religious history. In so far as individual circumstances play a part in it without being essential, the question has to be asked how far the author intends to guarantee them. That generally depends on the extent to which he can establish them by his natural sagacity. Then the customs of his time must also be considered: the taste was for a graphic description without any requirement that it must correspond to the external reality even in the smallest detail. Only in its totality must it give the right outline (Rahmen) for the event narrated" (p. 310). Much of this is well said, but the reference to natural

sagacity seems to call for qualification, in view of what may be termed Pope Leo XIII's definition of Inspiration: "supernaturali ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola, quae ipse iuberet, et recte mente conciperent, et fideliter conscribere vellent, et apte infallibili veritate exprimerent".¹ According to this papal teaching given in the Encyclical *Providentissimus Deus* the mental faculties of the human author were not left to their natural power either before or during the process of writing "secus non ipse [Deus] esset auctor Sacrae Scripturae universae".

In the application of these principles our author seems at times to have abandoned the historical character of different narratives without any necessity. On p. 282 we read that Tubal-cain (Gen. iv, 22) may not have worked in copper and iron but in flint, and the suggestion rests on the idea that working in these metals before the Flood would be an incredible anachronism. But the text neither says nor implies that Tubal-cain lived before the Flood. Two considerations have here to be borne in mind. The Book of Genesis follows a system of elimination in its narrative gradually omitting from the story all the elements not directly concerned with the pre-history and history of the Chosen Race. In accordance with this the Cainites fall out of the narrative at the end of chapter iv. And the second consideration is that biblical writers follow the principle of grouping. That is to say, they often put together in one context all they have to say on a particular subject before passing on to the next, and that without regard to chronological sequence. So in this instance the story of the Cainites is carried on to the first beginning of working in iron. It was this discovery, certainly preserved as a secret, that gave the family of Lamech the redoubtable superiority over all aggressors which the text implies. That the account rests on a genuine tradition seems to be further attested by the mention of Noema, Tubal-cain's sister. She must have been a celebrated figure in her day. Otherwise it is hard to account for the insertion of her name.

Another instance is offered in the account of St Peter's denials. Father Schildenberger finds a contradiction in the report of the second denial (p. 254). According to Mark xiv, 69,

¹ *Enchiridion Biblicum* (Romae 1927), §110; Denzinger-Bannwart, 1952.

the occasion was given by the same maid who had accused the Apostle in the first instance, whereas according to Matt. xxvi, 71, it was another maid. But is there in fact any contradiction here? There was no call for each of the Evangelists to narrate all the circumstances of each event. And when we picture the scene to ourselves with a number of men and women attendants standing and moving about in the court, it is easy to realize that an accusation voiced by one would be readily taken up and reinforced by another. So St Peter did not merely give utterance to three individual denials at intervals of time, but on three separate occasions replied to attacks from whatever quarter they came. Thus on the second occasion at least three persons joined in the accusation. To quote J. Cantinat: "Alas! Under the porch he [Peter] again finds the original maid-servant, and this time in company. She starts to accuse him once more, Mark xiv, 69, and finds an echo in the people around (Luke xxii, 58 'another [man],' Matt. xxvi, 71, 'another [woman]')".¹

In Mark x, 12, the sentence "If a wife put away her husband and marry another, she committeth adultery", is quoted as uttered by our Lord. This is not found in the first and third Gospels, though both Matt. xix, 9, and Luke xvi, 18, have the sentence that precedes the above in Mark "Whosoever putteth away his wife and marrieth another committeth adultery against her" (with variations in the wording). Father Schildenberger suggests that the sentence peculiar to Mark was not actually uttered by Christ but was added by the Evangelist legitimately drawing out the full implication of our Lord's teaching (pp. 252f.). His reason is that Christ had no occasion to speak of a wife divorcing her husband as the Jewish law did not acknowledge such a right, whereas Mark was writing for the Romans among whom the wife had the right to repudiate her husband. But may not our Lord have had reason to speak as He is represented by Mark? The case of Herodias, which was the occasion of the martyrdom of St John the Baptist, was notorious among the Jews and our Lord may well have thought it advisable to give a warning against the example of wrongdoing in high places. Josephus records that contrary to the law

¹ *Nouvelle Revue Théologique* 75 (1953), 305.

she left her first husband to marry Herod Antipas, the tetrarch of Galilee.¹

One more example. Matt. v, 3 and 6, has "Blessed are the poor in spirit" and "Blessed are they that hunger and thirst after justice." Luke vi, 20 and 21, has the shorter forms "Blessed are ye poor" and "Blessed are ye that hunger now." Is there any ground for thinking that St Matthew made justifiable explanatory additions (p. 252)? In the course of His ministry our Lord will have spoken on this theme on various, probably many, occasions. What more natural than that He should have used both forms of words, and most likely even during one and the same discourse.

In a work of this size that touches on so many themes, it is not surprising, it is perhaps inevitable, that there should be opinions not shared alike by writer and reader. But passages where such opinions are expressed have a special stimulus of their own. They force the reader to reconsider positions already adopted and to examine afresh the grounds on which they are based. After the review of several such passages in the preceding pages others may here be mentioned where true interpretations seem to have been excellently expressed. The prophecy of Gen. xlix, 10, "The sceptre shall not depart from Judah till he comes whose it is," contains no chronological indication concerning the loss of the sceptre by Judah, but, on the contrary, announces that one is to come to whom the sceptre belongs by right and who is to reign in the house of Jacob for ever (Luke i, 32, p. 62). God may in certain passages intend to convey a deeper and fuller meaning than the human author could have known (p. 84f.). On p. 102 is a luminous treatment of the purpose of the parables in the light of Matt. xiii, 10, "Therefore do I speak to them in parables." These are not self-explanatory, but give sufficient light to lead men on to further inquiry. The law of the unity of the sanctuary as a place of sacrifice, Deut. 12, was not binding in the Northern Kingdom on account of the impossibility of its citizens attending at the temple in Jerusalem (p. 226). The union of the sons of God with the daughters of men, Gen. vi, 1-2, cannot refer to Angels, apart from other considerations, for the reason that the text says nothing what-

¹Ant. XVIII, vi, 4.

ever of the punishment of heavenly beings (p. 281). Pp. 304 and following give a good account of the sale of Joseph into Egypt, and show that, properly understood, there is no contradiction in Gen. xxxvii.

Finally it may be added that the book is clearly printed and contains, as far as the reviewer has noticed, only four or five misprints. On p. 33 the 15th line from the foot should follow the 14th.

EDMUND F. SUTCLIFFE, S.J.

WHEN JUSTICE SPOKE

IN penal times, the laws enacted against the Catholics were sufficiently severe, but the sufferings they underwent under the law were sometimes small in comparison with what they had to endure at the hands of those who had no legal authority at all. There is mention of these in many of the contemporary accounts. It will suffice to refer to that given by Father Christopher Grene in *An Ancient Editor's Notebook*.¹ There were, he says, the regular pursuivants, holding authority from bishops, noblemen, sheriffs, justices, etc. These were paid on what we might term a commission basis, though the commissions they took were hardly regular—they pocketed all they could get. There were also bogus pursuivants, who roamed the country armed with “counterfeit”, i.e. forged warrants and commissions, and reaped a golden harvest until such time as their imposture was discovered. There were plenty of others eager to pull out a plum from the Catholic pie: younger sons of officials, with little money and less morals: malicious neighbours: felons hiding their misdeeds under the cloak of zeal: and most wretched of all, Catholics who had apostatized under pressure and must now eke out a miserable existence by betraying and preying upon their former friends. The picture is a gloomy one. It would seem as though, here in England, Justice had bandaged her eyes with double thickness. Occasionally, however, she peeped;

¹ J. Morris, *Troubles of Our Catholic Forefathers*, ser. III, pp. 14, 15, 18-20.

and in the incident about to be related, she did more than peep, she actually intervened.

The story is told by Father Pollard, in his *Recollections of the Yorkshire Mission*,¹ written about 1610, of an old lady arrested and carried in a brutal manner from her home to the neighbouring town of Thirsk. She was, he says, great-aunt to the lord Scrope, and he names her, with some uncertainty, as Mrs. Pudsey:² "Her name I take to be, though I am not certain of it, Mrs. Pudsey." He describes how two pursuivants, Marr and another, dragged her from her house to the nearest village, put her on a barrow, and caused her to be conveyed in that fashion into Thirsk, reviling her with the foulest language and so ill-treating her that a gentleman in the inn at Thirsk, a stranger, was only forcibly held back from going to her assistance. Father Pollard further states that the matter was taken up by the lady's friends and complaint laid before the Council at London, with the result that the Lord Treasurer ordered an inquiry and would have dealt severely with the evil-doers, had they not in the meantime paid the penalty for another offence: Marr "stabbed a gentleman as he was alighting from his horse, for which he was laid in prison at York and the next assizes hanged".

Recently the writer was privileged to examine a collection of papers³ which reveal that Father Pollard's account is correct in every particular. His uncertainty, however, as to the lady's name was justified. She was not Mrs. Pudsey. She was Dorothy, daughter of Anthony Catterick of Stanwick and wife of Francis Scrope of Spennythorne, both in Yorkshire,⁴ and was living at North Kilvington near Thirsk,⁵ in or near the home of her

¹ Ibid., p. 445 et seq. and Foley, *Records*, vol. V, p. 767.

² Elizabeth, wife of Thomas Pudsey of Bolton and Barford. She was the daughter of John, lord Scrope of Bolton and Masham, and Catherine Clifford, daughter of Henry Clifford, Earl of Cumberland.

³ A collection of original documents, etc., relating to the recusancy of the Meynells of North Kilvington, Yorks, in the possession of the Rev. W. V. Smith.

⁴ Mrs Scrope could not correctly be described as great-aunt to the lord Scrope. Her husband was nearly related to the Scropes of Bolton, his grandfather, John Scrope of Spennythorne, having been brother to Henry, 7th lord Scrope.

⁵ E. Peacock, *List of the Roman Catholics in the County of York in 1604*, p. 92. Francis Scrope does not figure in Peacock's list, either under Spennythorne (where however Ede Shypingdell, servant to Mr Francis Scrope, is mentioned) or under North Kilvington. Possibly he had conformed, or he may have been in hiding or in prison. Spennythorne is in Uredale, some twenty-five miles' distant from North Kilvington.

nephew Thomas Meynell,¹ and it was presumably here that the outrage took place.

The first of the papers dealing with this affair is the *affidavit* of Anthony Pybus of Thirsk,² made before Sir James Altham, one of the Barons of the Exchequer. It is here reproduced in full, because it gives details not found in Father Pollard's account and adds other instances of misconduct on the part of the two pursuivants, Marr and Braithwaite.

"Ebor. Terminus Pasch. anno septimo Regis Jacobi (1609). Memorandum quod Anthonius Pybus de Thryske in Comitatu dicto et anno supradicto venit coram Jacobo Altham milite uno Barone hujus Scaccarii curiae videlicet.

"That one Thomas Marr and Richard Braithwayt upon the xiiiith of Aprill last past Came unto the howse of one Mrs Dorothe Scroope the wyfe of Francis Scroope of Spennythorne in the said County of York and violently broke open the doores of thee howse and arreasted the body of the said Mrs Scroope, and with force and violence pulled her forth of the howse, she being aged about lxvi yeares. Impotent and very sicklye not able to goe they set her on a barrowe and Caused her to be Carryed to a markett towne called thryske about a myle and a halfe dystant from her howse, and in the way used vile and most Reproachfull words Callinge her goose bitche & ould Rotten papiste Queane & such lyke termes with much othes (sic) unseamly and barbarouse behavior to her, not fytting for this deponent to set downe after they brought her to the markett towne of thryske they locked her in a Chamber where the said Marr with a draune dagger threatned to kill her and to Carry her dead Corpse to Yorke protesting with horrible oathes he might Justifie yt for that he says she was outlawed by reasone and Culler whereof this Deponent sayeth they used this proceeding against her, quarreling also with her frends and Ney-

¹ Margaret Catterick, sister of Dorothy Scrope, had married Roger Meynell of North Kilvington, and their son Thomas Meynell was the owner and occupier at the time of the incident.

² It seems possible that Anthony Pybus was the "gentleman at the inn" mentioned by Father Pollard. It is true that he is described as of Thirsk, while "the gentleman" was a stranger, but that may only mean that he was a stranger to Mrs Scrope. It will be noted that in the *affidavit*, while other matters are described in detail, the incident of the gentleman at the inn is not mentioned.

bors whoe Came to se her, not suffering them so to doe whoe only came to that end and purpose. And after one nights keping her as prysoner they toke of her about xlv s. and sett her at lybertye since which tyme the said Mrs Scroope hath byn very sicklye and much Compleanethe of hurts and bruising which the said Marr and Braythwayt gave her; so that this deponent verely thinkethe she will Dye thereof.

"Also this Deponent affirme and saye, that about May day last past the said Marr and Braythwayt came into the grounds of one Thomas Meynell of Northkilvington a Recusant and Dyd seyre Certyn goods of one Richard Meynells, a man Conformable in Religione to his majestys Lawes, which goods were going and depasturing on the 2 parts of the said Thomas being in lease,¹ under pretence as this deponent hard that the said Thomas was outlawed. And that the said Marr and Braithwayt had warrant to apprehend his body and Seyze his goods, but being demanded the sight of such warrant which they refused to show, the said goods were Restored, and being ewes and younge lambes they treade on the lambes with theyre feete and hurt the ewes by stryking and pushing them on.

"Then instantly the said Marr and Brathwayt Came to the said Markett towne of Thryske and seyled a horse of the said Mr Thomas Meynells toke him from his servant and bett him hayled and pulled him houlding a dagger to his brest threatninge to kill him yf he would not let the horse goe. Caused the Constable and others in the towne to prayse him at liii s. iiii d. yet the horse well worth x li. under pretence as they said of a warrant from the sheryfe so to doe, but this deponent being present he dyd not se them shew any warrant, although the same was Required at theyr handes, yet the said Marr and Brathwayte possessed the horse and so toke him quyte awaye which horse this deponent dyd se in the possession of the said Marr at ferrybrigg as this Deponent Came to london. And this deponent upon his Corporall oath affirme and say that in lent

¹ The penalty of £20 per month for recusancy, i.e. refusal to attend the Anglican service, might be compounded for two thirds of the recusant's real estate, plus the value of all his goods. After composition, two thirds of his lands were leased out and the rents appropriated to the Crown. The recusant was permitted to retain the other third for the support of himself and his family. Richard Meynell, the uncle of Thomas Meynell, had the lease of the two thirds.

last past the said Marr and Braithwayte came to Burrowbrigge to one John Smythstone a poore ould man and Conformable in Religion to his majestys Lawes, and under pretence that the said Smythstone was outlawed, areasted the body of the said Smythstone and would have Carryed him to yorke Castell, but the poore man was forced to give them v li. and to pay theyr Charges for theyre victualls and drinke for one night which Came to viii s. viii d. And as this deponent heareth by Crydble Reporte in the Countreye they have areasted many under Culler of these outligarnes¹ and have taken many brybes from 10 s. to 10 li. and those whoe will not give them anything they Carry to the Castell of yorke, where divers remain now at this Instant both men and women which by Culler of these outligarnes they areasted and Caused to be Commyted."

In the second paper we hear more of the doings of Marr and Braithwaite and their confederate, Aston. This is a letter written by some person imprisoned in York Castle who signs himself "Ch.Ch." and is dated 5 May (year not given, but evidently the same time as the incident related above). It gives further instances of the way in which the Catholics were alternately blackmailed and fined, and when no more money could be extracted, imprisoned. We note also the understanding which existed between pursuivant and gaoler. This letter is given in full.

"Good Sir in my last I signified unto you what we understood by Aston and Marr their behaviors. Aston is reported to have used A counterfait commission & so is run away. Marr doth areast Catholikes by vertue of a Writt directed to the Sherrife, the Copie of which you shall receyve hereinclosed. He areasted about the Assise weeke Mrs Beesley² who could hardly Be brought 3 myles, (her impotencie is such) by any meanes, An old wife of Gisbrough called Anne Hugall³ almost

¹ *Outligarnes*, i.e. outlawries.

² Bridget, wife of Edward Beseley, gentleman, of Overton, near York, was described in 1604 as "recusant for 20 years last". (Peacock, op. cit., p. 118, and cf. *Troubles*, ser. III, pp. 237, 255.)

³ Agnes, wife of George Hewgill and George Hewgill, laborer, returned as recusants of Gisbrough (Guisborough), 1604. (Peacock, op. cit. pp. 95, 96.)

The name *Agnes* frequently appears as *Anne*, probably because it was pronounced Anyes and spelt Annes or Annas.

80 years of age, & other 3 pore women. Since that tyme he hath been prowling about with one Bretwhet & others with him continuall molestinge Catholikes, & where he can gett bribes he takethe & when he can not he bringeth the pore parties to prisone. He tooke Mr Christofer Coniers¹ & gott a good bribe on him, Mr George Tockette,² Mr Jhon Inglibie,³ Mr James Hankow & many others who all gott dismist for Bribes. He had about Hawvingham of Mrs Houltbie⁴ & others x li. He areasted the last Tuesday (since the date of this writ was expired) 4 men & 3 women about Gisbrough & Stowsley, one woman of 90 yeares, an other & her husband having one child not halfe A year old & 2 others verie younge the rest verie pore having had all their goods taken before for the kinge, & divers of them having compounded with the Lord of Bristowe accordinge to the commission granted unto him for that end, all which notwithstandinge (save one man he dismist by the way) he hath brought to the Castell molesting and trobling all the Contrie in his way with bringinge them, they being such impotent people some of them, as needs he must bring some in Cartt, some on horseback, and so from Constable to Constable that they were from Tuesday morning till Thursday at nyght comeing. He is gone forth agayne & braggeth that he will bring in an other troope, notwithstanding that the papists say his commission is out, for sayth he it lasteth till Michaelmasse and so longe he shall plaghe them. It maketh him verie forward to goe about this business so industriously, for if he can gett no bribes of the parties areasted whether it be for that they will give him none: or it be they be so pore they have it not; yet such combunation is betwixt our keper & him that he must have vi s. viii d. of him for everyone he bringeth in, as his owne

¹ Possibly Christopher Coniers of Hutton Bonville (*ibid.* p. 93), "a recusant 20 years". There was another Christopher Coniers at Danby Wiske (*ibid.*, p. 70).

² George Tocketts of Tocketts, parish of Gisbrough, Esq. His wife was Elizabeth Hutton of Hunwick, of a recusant family of co. Durham (*ibid.* p. 96 f.n.).

³ Sixth son of Sir William Ingleby of Ripley and his wife Anne, daughter of William Mallory of Studley: brother of the martyr, the V. Francis Ingleby (*ibid.*, p. 48 and f.n.). There is another John Ingleby in Peacock's list (of Rudyby in Hutton, p. 102), but the arrest was probably made in the neighbourhood of Ripley: see footnote on p. 607.

⁴ Elizabeth, wife of George Holtbie, of Rydall, parish of Hovingham, 11 years recusant (*ibid.*, p. 111). She was possibly a connexion of Fr Richard Holtby, S.J., whose nephew George Holtby *alias* Duckett was also of the Society. (Foley, III, p. 17.)

man doth report. Wherefore, if by any good meanes you can lairne, to corbe & lett this cruell tyranicall dealing of his, you shall doe a most charitable deed, & for this porpose I acquent you with these proceedings.

"Your nice An (god give her good speed) draweth towards her account & is desirous to have her sister Isbell with her, who hath labored your sister Tess to effect the same, who doth hartely commend herselfe unto you & desireth to knowe whether it be your mynd it shall be so or not, and what you would advice her therin. We now wax thronge, & our Sherrife will not Bayle any of these brought in, therfore if happe by any thinge will be done by your worke & meanes there it is well, if not fiat voluntas Domini. Thus with my dutie humbly remembered & harty commendation from your brother Hod, George Rob, and the rest I pray god preserve your health & send encrease of grace and patience unto us all his pore afflicted.

York Castell this 5 of May

Your dayly beadsman

Ch.Ch."

Paper number three is the voluntary confession of Braithwaite, endeavouring to clear himself at the expense of his confederates. He states:

"I received from Mr Milner writts for apprehending of outlawed persons; which writts came by the meanes of Thomas Marr; Wee delivered them to the undersheriff of yorkshire: One Astell or Aston Came to the Cittie of Yorke as a purser vente, and the books being under seale and in the hands of one Alexander Richeson nowe attendant on the Sheriffe, Astell and he Concluded together and they quoted that booke at their pleasure. Heaton who had dealt with Recusants before was Conversant with Astell, and John Gargrave who then wrote in the Sheriffes office tolde me that he might have had an aungell on Aston to have written the booke which he did not, but Alexander Richardson tooke it and did write it him: Aston apprehended Certaine persons heerunder written and sett them at libertie all except Peter Dickenson and seized upon their goods.

Ricardus Nicholson de Mylford

Mrs Wytham de Farbarne¹ he tooke x li. on her.

Mrs Jackson of Churlston²

Wm Lawson de Bawne

Ambrose Newbye de Fenton³

Petrus Dickenson none Committed to prison but Dickenson.

Aston arrested Mr Pearcy & delivered him to the Castle, he seized his goods, a nagg & praised him to about xxxvi s. 8 d. and v kine but iiij were delivered againe. I understood thus much by a letter written to hughe Carr undersheriffe which letter is to be had at yorke, and he promised hughe Carr satisfaction if he prospered well in his business."⁴

We may now compare this statement of Braithwaite's with the description of these same villains as given by Father Pollard. "Marr," he states,⁵ "had a particular commission for all recusant gentlewomen, to apprehend and carry them to prison." We

¹ Peter Wytham, gent, Elizabeth his wife, recusants of the parish of Ledsham. "William Stables wief of Pontefract bare a mans (sic) child at the house of Peter Wytham in Fairburn, but where it was baptized, it is not knowne." (Peacock, op. cit., pp. 25, 26.)

² Mrs. Jackson: the name "Richard Jackson, a fugitive recusant", comes next to that of Peter and Elizabeth Wytham (*supra*).

³ Elizabeth Newby, wife of Edward Newby, gent. Ambrose and Cicely Newby, children of Edward Newby of Fenton parish (*ibid.*, pp. 26, 27).

⁴ Paper number three concludes with a further list of persons arrested:

By Thomas Marr:

Ann Hugill.

Bridget Beesley.

Eliz. Crime. [Grime? William Grime and

his wife of Ripley (*ibid.*,

p. 49).]

Eliz. Freere.

Kath. Browne.

[These are presumably the persons referred to in paper number two as having been arrested "about the Assise weeke".]

Wills. Bartram.

Meribell Bartram. [William Barthram, pewterer, Meryall his wife, of Stokesley parish (*ibid.*, p. 94): secret baptism at their house (p. 95).]

Wills. Mylner.

Alice Mylner. [William Milner, Allison his wife, of Skelton (near Saltburn), "recusants 8 or 9 years, but poore laborers" (*ibid.*, p. 105).]

Willus Simpstone. [Possibly of Kirklevington (*ibid.*, p. 104), or of Loftus (p. 107).]

Avicia Linde.

[These last six represent the "4 men and 3 women about Gisbrough & Stowsley . . . save one man he dismist by the way" referred to in paper

number two.]

By Ambr. Astell,

Francis Pearcy.

⁵ *Troubles*, ser. III, p. 459.

note in these papers (numbers one and three), that Marr's commission was for the apprehension of *outlawed* persons. Outlawry was a form of punishment inflicted for certain offences, but not for recusancy. Marr's action therefore, in classing recusants as outlaws, and seeking to apply to them the penalties of outlawry, was manifestly illegal: and when he threatened to kill Mrs Scrope, declaring "that he might justify it, for that she was outlawed", he was obviously twisting the law and interpreting it entirely to his own satisfaction.

Aston is evidently the person whose name Father Pollard had forgotten,¹ but who is sufficiently identified by the statement that it was he who took Mr Percy. He was a bogus pursuivant. "This villain" says Father Pollard, "had counterfeited a licence and warrant from the Council at London . . . and showing an outlawry against all recusants, proceeded so far before he was discovered, that he agreed with many for sums of money and got it, had laid others in prison and seized upon all their goods, as by name one Mr Persie, and molested the country and got a good sum of money, and at last ran away, but took all he had got with him; but the gentlemen recovered nothing again."

From Braithwaite's statement it appears that Aston, not content with having a forged warrant, conspired with the Sheriff's officer, Alexander Richardson, and with Heaton, to tamper with the books. *Heaton* appears to have been the official collector of monies forfeited by recusants to the Crown. Father Pollard states² that he "for the two parts of lands and all recusants goods who had not compounded with the King, made such havoc in the country that for a year or two he almost left no Catholic any goods, till at the length, for his disorder and cozening the King of that which he got, was put out of office and now, for his pains, lies in prison". Heaton's intimate knowledge of the abodes and incomes of recusants made him a valuable ally, and doubtless when he and Aston "concluded together", something in the nature of an "aungell" passed between them. The mention of a single honest man in the midst of this sordid transaction, comes as a refreshing change: John

¹ Ibid., p. 460.

² Ibid., p. 460.

Gargrave, the Sheriff's clerk, who declined the bribe, and refused to take part in the affair.

Paper number four is dated the 24 May, and is an Order of the Court of Exchequer for the attaching and bringing in of Thomas Marr and Richard Braithwaite, to answer to charges touching "the barbarous & unseemly behavior . . . towardes Dorothe Scroope wife of Francis Scroope of Spennythorne in the County of Yorke Esq . . . and alsoe many other foule abuses misdemeanours oppressions and extorcions done and committed by the said Marre and Brathwaite . . . which this Coorte thinketh not fitt to goe unpunished".

Number five is the Commission issued by Lord Osborne, the 11 July 1609, and directed to Sir Thomas Lassells, Sir Henry Bellasis, Sir Thomas Dawney and Sir Timothy Whittingham, commissioning them to summon a jury and try the accused, Thomas Marr, Richard Braithwaite, Ambrose Astell, — Wildbore, Michael Doretrees, and any other persons who may have conspired with Richard Heaton to take bribes or extort money from recusants, outlaws or others, and to return a verdict to the Treasury.

The first reaction, on reading these papers, is one of slight surprise and gratification to find that occasionally the persecuted Catholics experienced the protection of the law. It was to no great extent. In the long Commission just quoted, there is no word of Dorothy Scrope, or of any other of the many victims. It seems it was the peculation, the diverting of money from the Treasury into the pockets of rogues, the "cozening of the King", rather than any honest indignation at the countless injustices inflicted on English men and women, that provoked the inquiry. Nevertheless, for once, Justice spoke, and retribution fell. There is only a scrawled endorsement to tell the outcome of the affair, but it is sufficient to show that Father Pollard, so meticulously careful to verify his facts, is correct also in this: ". . . *isti mspensi pro* (word erased and *homicidio* inserted) *fuertunt*. 1609".

A. M. C. FORSTER

SAINT BERNARD OF CLAIRVAUX

THE world has produced few men like Saint Bernard. The last of the Fathers, he was by no means the least. He bestrode the world of his time like a colossus, the councillor of Popes and Emperors, the refuge and protector of the poor and downtrodden. He carried the whole of Christendom on his shoulders, bowed down but not broken by the burden, and launched it against the Saracen. He is no longer with us in flesh and blood, but his influence still pervades the world. The doctrine he taught is in the full stream of patristic tradition, and he embodied all that was best in his age. His position is secure, it is we who are under judgement. He cannot come to us, but we can go to him, and we ignore him to our own inestimable loss. Yet it is not easy for us to understand him. His world, his habits of thought, his methods, and his outlook are all different to ours. We are nearer to the world of Cicero than to the world of Saint Bernard. Our world did not begin, as is generally supposed, with the Renaissance, it began with the precise and analytical reasoning of the scholastics, and the first modern man was not any of the great Renaissance scholars, but that brilliant morning star of the scholastics, Peter Abelard. It was not only the rash and sometimes unorthodox doctrine of Abelard that Bernard opposed, it was also his methods. "He oversteps," he wrote, "the landmarks set by our Fathers. He approaches the dark cloud which surrounds God, not alone as Moses did, but with a crowd of disciples. Catholic faith, the child-bearing of the Virgin, the sacrament of the altar, the incomprehensible mystery of the Trinity are being discussed in the streets and market places. He sees nothing 'through a glass in a dark manner' but he sees everything face to face".¹ But we, on the other hand, are apt to feel that Bernard and the ancient writers saw everything "through a glass in a dark manner" and nothing face to face. If Bernard complained of Abelard that he had a reason for everything, it is our complaint of him that he had a

¹ In all references to Saint Bernard's letters the enumeration of the new translation published by Burns Oates is given first, and the traditional enumeration in brackets afterwards. Ep. 244 (332) and 241 (193).

reason for nothing. When we try to read him, we soon begin to experience a sense of frustration, our thoughts begin to wander and our heads to nod as we turn the closely printed pages of Migne to find ourselves lost in a maze of bewildering allegories and fantastic etymologies. Even the painstaking scholar who spends years upon the text of the Saint is apt to miss the point and much of the profit for the very reason that he sees everything through the ingrained habit of scholastic thought and interprets everything by standards which the Saint did not have. As well try to interpret music in terms of colour; yet even this has been tried. "Cette âme sera presque—et c'est l'atténuation légère annoncée—une âme orientale. Aux xii^e siècle, l'Occident est encore à cent ans de sa vraie naissance. La scolastique lui donnera le jour. . . . Ces vieux auteurs, par quelles voies espèrent-ils forcer notre bienveillance? Auxquelles de nos facultés s'adressent-ils? A la sensibilité, à l'imagination, à l'intuition."¹

If we are to understand Saint Bernard we must not only try to approach him with an open mind, untrammelled as far as possible by our habits of thought, we must also try to realize that his first concern was with the spiritual welfare, edification if you will, of those whom he was addressing. He never dissociated his doctrine from this; he was never concerned to give the bare bones of theology. He opposed Abelard not only on the grounds of his unorthodoxy and novel methods, but also on account of his way of life: "a monk without a rule, a prelate without responsibility, an abbot without discipline", he wrote of him.² And then, above all, our reading must be leisured, it must be "lectio divina", without haste and without fuss.

Surely it is useful if not essential for the study of Saint Bernard to know something of his sources; to be familiar with, if not well versed, in Origen, Ambrose, Augustine, Gregory, and Boethius. And here the clergy start with an advantage. Others who have the Fathers at hand if not at their finger-tips would derive great help from a serious study of Saint Augustine's *De Doctrina Christiana*. A Benedictine monk once remarked to the writer that in order to understand the doctrine of the Fathers

¹ *Saint Bernard et la Bible*. Dumontier. Pp. 14, 18. A book almost essential to the student of Saint Bernard.

² Ep. 244 (332).

it is important first to understand the man and that there is no better way of doing this than beginning with a study of their letters when they exist. This is especially true of Saint Bernard. His doctrine is so highly coloured by his personality that it is almost impossible fully to appreciate it without some understanding of the man. And here we are fortunate for we possess not only the lives of him written by his contemporaries and disciples, but also nearly 500 of his letters in which he poured himself out, spontaneously and unaffectedly, to his friends and superiors. The lives are perhaps too formalized, too concerned to edify, to give a full and living picture of the man. And their writers were too near their subject to form a just estimate of him. Great men, like great mountains, need to be seen from a distance. But in his letters we have a full length and living picture, very different from the biographies of some of our modern Saints, more akin to the fervid and flaming outpourings of Saint Augustine's Confessions than to the "Life of a Little White Flower". The historical value of these letters has always been recognized, for the Saint was in touch with all the leading men of his day, but it is hard to understand why they have not been more generally studied for the living picture they give of a man great by any standard, of a man who has commanded the respect and devotion of men and women in every age, of men so different as Martin Luther and Cardinal Bellarmine, Dr Coulton and Cardinal Gasquet.

And here we are on a terrain which is open to all; no special training is necessary in order to appreciate the letters of Saint Bernard of Clairvaux. And what a picture they give! A man torn by tempestuous emotions, a man always ailing yet carrying the care of the whole world on his shoulders. A man not patient with pomposity and foolishness, but always kind and merciful to the fallen. No matter how deeply a man may have sunk, let him show but one sign of sorrow and Bernard is at his side. Harassed on all sides, especially at the beginning of his career, by little men of small horizons, by professional ecclesiastics who wanted to know what this meddling monk was about and who did not hesitate to blacken his good name in Rome, yet well able to defend himself. The most humble of men, and yet the most outspoken. No one was immune, not the

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Emperor, not the Pope himself, from his thundering strictures. He does not hesitate to call the great Henry de Blois, Bishop of Winchester, "that old whore of Winchester" when he oversteps the bounds of his authority. To the Bishop of Ostia he wrote: "Your Legate has passed from country to country leaving everywhere amongst us the foul traces of his progress."¹ And when the Bishop of Rochester, a rather narrow-minded individual, remonstrates with Bernard for advising one of his men, Robert Pullen, to pursue his studies in Paris, he gets a very stiff reply from Bernard. Such outspokenness is not in fashion nowadays; those were robust times. And for all this, what a genius for friendship the man had! Some of his friendly letters to friends in the world and to his monks are unsurpassed for charm and urbanity even by the letters of Cicero. There is one charming letter to a mother who was worried by the wild behaviour of her son. "Such behaviour," he writes, "is explained and partly excused by the hot blood of youth. Treat him with kindness for you will be more likely to win him that way than by constant nagging."² In many letters we see his humour sparkling and gleaming though often it is on the point of a rapier. Saint Bernard was a true Burgundian. "I am sending you a young man," he writes to the Bishop of Noyon, "to eat your bread so that I may see from the sort of welcome you give him whether you are truly mean or not."³

One final word. Since the time of de Rance and the Trappists Saint Bernard has often been regarded as an enemy of learning. Nothing could be further from the fact. One of the most learned men of his times (how on earth did he find time even at Cîteaux for all his reading?) he was the friend of all the scholars of his age, and many were his own disciples. He was the champion of Robert Pullen and, as we have seen, got into hot water with the Bishop of Rochester for advising him to continue his studies in Paris for the sake of the sound learning there; he also befriended John of Salisbury. It was not learning he opposed, but false and vain learning, learning pursued regardless of the needs of the soul.

¹ Ep. 355 (290).

² Ep. 365 (300).

³ Ep. 434 (402).

No article can do justice to this many-sided and rich man of God, nothing can supply the place of first hand and persevering study. But if the student can once master the mentality of Saint Bernard and digest his teaching, he will have the key not only to all patristic literature but also to the enchanted garden of the early Cistercian writers.

BRUNO S. JAMES

QUESTIONS AND ANSWERS

MASS PRECEPT AND SEMI-PUBLIC ORATORY

What is the remedy for a parish priest who finds that prominent parishioners are hearing Mass on Sundays and holy days in a semi-public oratory of religious? Scandal is caused by this practice since the other parishioners imagine that the prominent ones are absent from Mass. (W.)

REPLY

Canon 1249. *Legi de audiendo Sacro satisfacit qui Missae adest quocunque catholico ritu celebretur, sub dio aut in quacunque ecclesia vel oratorio publico aut semi-publico et in privatis coemeteriorum aediculis de quibus in can. 1190, non vero in aliis oratoriis privatis, nisi hoc privilegium a Sede Apostolica concessum fuerit.*

Canon 467, §2. *Monendi sunt fideles ut frequenter, ubi commode id fieri possit, ad suas paroeciales ecclesias accedant ibique divinis officiis intersint et verbum Dei audiant.*

i. The law which required attendance at a parish church for the observance of the precept disappeared long ago, and the modern tendency is to reduce to a minimum the "place" qualification. Some degree of publicity is still required, precisely for the purpose of avoiding scandal, but attendance at a place other than the parish church, if we except a private oratory, always satisfies the precept of hearing Mass, though possibly it may be unlawful for more than one reason.

ii. If scandal cannot be removed by informing the faithful that prominent parishioners hear Mass elsewhere, and that it is very wrong to suspect them of missing Mass on Sundays and holy days solely because of their absence from the parish church, the absentees should be urged to obey the law of canon 467, §2. Or the owners of the semi-public oratory may be urged by the parish priest not to admit parishioners on Sundays and holy days; but the words of the canon "*ubi commode id fieri possit*" justify absence from the parish church, and if the semi-public oratory is closed to them the faithful who find the parish church inconvenient cannot be forbidden to go elsewhere.¹

iii. As in many other disputed questions, the parish priest may seek a remedy for his grievance from the local Ordinary. It is certain from canon 1249 that the Ordinary cannot declare that the faithful attending Mass in a semi-public oratory do not fulfil the precept. He can, however, be asked to direct the religious to close their oratory to visitors on Sundays and holy days. "*Liquet non posse Ordinarium impedire quominus fideles in sacellis semi-publicis satisfaciant praecepto ecclesiastico: quamquam interdum iusta de causa prohibere potest ne diebus dominicis vel festis in eadem admittantur . . .*"²

CONFESSION: GRAVE PENANCE

The view is held by some confessors that, for example, *Pater Ave & Gloria* five times is in itself a grave penance and therefore suffices for grave sins. If this is so, could you explain on what principles this penance is to be considered grave? (X.)

REPLY

Conc. Trid (Sess. 14. c. 8.) *Debent ergo sacerdotes Domini quantum spiritus et prudentia suggesserit, pro qualitate criminum et paenitentium facultate, salutare et convenientes satisfactiones iniungere, ne, si forte peccatis conniveant et indulgentius*

¹ THE CLERGY REVIEW, 1945, XXV, p. 88.

² Génicot, *Theol. Moral.*, II, §342.

cum paenitentibus agant, levissima quaedam opera pro gravissimis delictis iniungendo, alienorum peccatorum participes efficiantur. Habeant autem prae oculis ut satisfactio, quam imponunt, non sit tantum ad novae vitae custodiam et infirmitatibus medicamentum, sed etiam ad praeteritorum peccatorum vindictam et castigationem.

Canon 887. Pro qualitate et numero peccatorum et conditione poenitentis salutare et convenientes satisfactiones confessarius iniungat; quas poenitens volenti animo excipere atque ipse per se debet implere.

i. The penance is to be proportioned to the conditions of the penitent. Therefore, on various grounds, whether of weakness bodily or spiritual, or for the encouragement of a penitent, the confessor is permitted to impose a light penance for grave sins if he judges this to be a right course. It might appear that in these days confessors as a class do always and habitually give light penances, especially in the case of penitents who frequently confess. From the nature of the case it is, perhaps, difficult to come to any certain conclusions as to whether this is or is not the common practice. Certainly, those of us who are more advanced in years recollect that much larger penances, often lasting for several days, were given by the generality of confessors, and not always by any means for what theologians would class as grave sins. The reason for this change in discipline is that, since the Píen reforms on Frequent Communion, confessions also are more frequent than they used to be, and the practice of giving penances consisting of prayers to be said for several days is rightly to be discouraged, at least for those penitents who confess frequently, lest they become worried or harassed about penances overlapping.

ii. Assuming, however, that there is no particular reason for giving a light penance for grave sins in a given instance, and assuming that the confessor wishes to give the minimum grave penance, which is to be in the usual form of reciting prayers rather than in the form of actions such as almsgiving, we have to determine on what principle the gravity of a penance is determined. The principle usually accepted is that a grave penance is that which, on some other count, can be a grave obligation: the rosary, for example, is occasionally substituted

by indult for a portion at least of the divine office, in which case the recital of five mysteries is a grave obligation.¹ In our view this is the simplest unit of measurement in deciding what constitutes the minimum grave penance: it is familiar to all and it may be varied by imposing prayers of approximately the same length.

iii. A search through the writers on this subject has not produced one who is of the opinion that *Pater Ave & Gloria* five times is a grave penance. On the contrary, it is sometimes cited by theologians who are habitually benign and amiable as not being a grave penance² and we agree that it is not. If this is imposed it will be on the principle discussed above under (i), and not because it is of its nature grave.

RELIGIOUS HOUSES—FREQUENT COMMUNION

Is there still an obligation for religious superiors to have read annually in their houses the decree *Sacra Tridentina Synodus* on the subject of frequent Communion? (S.)

REPLY

Sacra Tridentina Synodus, 20 December 1905; *Fontes*, n. 4326.8. Ut autem omnes utriusque sexus Religiosi huius decreti dispositiones rite cognoscere queant, singularum domorum moderatores curabunt, ut illud quotannis vernacula lingua in communi legatur intra Octavam festivitatis Corporis Christi.

i. This rule, faithfully observed everywhere for some years after its promulgation, has in recent years fallen into disuse, and one of the most reliable commentators on religious discipline states: "nunc post Codicis promulgationem haec praescriptio non iam valet",³ whilst observing nevertheless that some others are not of his opinion. The practical solution for each individual religious house is for the local superior to observe the rule if required to do so by his immediate superior: otherwise he may

¹ THE CLERGY REVIEW, 1935, X, p. 303.

² Génicot, *Theol. Moralit*, II, §279.

³ Schaefer, *De Religiosis*, §1144.

please himself about observing it or not, relying on the opinion of Schaefer.

ii. The same applies, it seems to us, with regard to a number of similar regulations made during the time of Pius X for Cathedral and parish churches. It cannot be the wish of the Church that these should all bind till the end of time, and on the other hand they have not been expressly withdrawn. It is for the rectors of churches to obey the directives of the local Ordinary, to be found either in diocesan synods¹ or in the diocesan Ordo, on such matters as the annual explanation of *Quam Singulari* about First Communion, or the sermon on the Sunday within the octave of Corpus Christi on Frequent Communion. If directives are lacking rectors of churches are not, in our view, strictly bound to observe the terms of the Pian documents. Both superiors and rectors should, however, bear in mind the Instruction of the Congregation of the Sacraments, 8 December 1938² concerning the safeguards to be observed in the practice of frequent Communion, an important and more recent document which, owing to the reserved method of its promulgation, is not sufficiently known.

iii. What might appear to be contempt of the law in gradually ceasing practices which have been lawfully imposed is met by the rules on custom, especially canon 25: the consent of ecclesiastical authority required for the justification of a custom contrary to the law may be tacit—"qui tacet consentire videtur". Remarking a custom of disregarding some law the superior authority may enforce its observance, or he may think it more prudent to tolerate the custom.³

FLECTAMUS GENUA

At a low Mass it is customary for the server to say *Levate*, and in places where the Ordinary has permitted the practice of what is called a dialogue Mass, wherein all answer with the server, they all say *Levate*. This seems a bit odd. Is it permitted for the priest alone, at low Mass, to say *Levate*? (L.)

¹ Cf., Liverpool, 1945, XXIII, n. 125; Northampton, 1947, XII, nn. 74, 77.

² THE CLERGY REVIEW, 1939, XVII, p. 111; 1940, XVIII, p. 167.

³ Op. cit., 1943, XXIII, p. 83.

REPLY

On the principle that the server at low Mass is acting as a cleric, the rubricians generally direct that he should say, in place of the subdeacon at solemn Mass, the word *Levate*,¹ and one of the principles of the dialogue Mass is that the people present all respond with the server.²

The custom of the server saying *Levate* is sanctioned in *Memoriale Rituum*, Feria VI in Parasceve, II, 9. In the rubrics of the restored rite of the Paschal Vigil, however, II, iv, 16a, the bracketed text applying to small churches directs the celebrating priest to say *Levate*, which is a slight modification of the existing rubric in *Memoriale Rituum*: another change is that we are directed to kneel for a short space in silence between *Flectamus genua* and *Levate*, thus modifying the rubric of the Roman Missal in *Rit. Celebr. Miss.*, V, 4: "Genuflectit et sine mora surgens . . ."³

In carrying out the restored Paschal Vigil ceremony in small churches the celebrant not the server must say *Levate* during the period in which the rite is permitted as an experiment. If the rite is that of the Missal as simplified in *Memoriale Rituum*, and on all other occasions following the rubricians, the server should say the word. Where the custom of the dialogue Mass exists, it seems to us more correct for the server alone, or if there is no server the priest alone, to say *Levate*; it is an invitation addressed to all present which loses its meaning if all say it together, as though it were a prayer.⁴ One may expect that this modification, together with some others in the restored Vigil Rite, will eventually become the rule at all functions, but we may not assume that this has already taken place.

¹ O'Connell, *The Celebration of Mass*, II, p. 69.

² Cf. THE CLERGY REVIEW, 1941, XX, p. 453, for the directives of the Holy See on the dialogue Mass.

³ Op. cit., 1952, XXXVII, p. 175.

⁴ The *American Ecclesiastical Review*, April 1953, mentions a Roman decree, 11 January 1953, directing a short prayerful pause after *Flectamus genua* followed by the priest saying *Levate*. We have not traced the original of this decree, and quite possibly the journal may be referring to *Instaurata Vigilia*, 11 January 1952.

DUPLICATE PARISH REGISTER

The law of canon 470, §3, requires an authentic copy of the parish registers to be sent each year to the episcopal curia. What is the purpose of this regulation which appears to be disregarded everywhere? (R.)

REPLY

Canon 470, §3: In fine cuiuslibet anni parochus authenticum exemplar librorum paroecialium ad Curiam episcopalem transmittat, excepto libro de statu animarum.

i. The parochial registers referred to are those of baptism, confirmation, marriage, and deaths. The purpose of the common law is to safeguard the registers by assuring that a second copy of them shall be kept in charge of the episcopal curia, and the law is observed by sending attested extracts from these books containing all the details entered therein. In some places, it appears, the parish priest fills in each time two registers, one belonging to the parish and the other to be sent each year to the curia, but it is agreed that this is not necessary.

ii. The law is somewhat exigent and it is not surprising that in many places it is not complied with, the non-observance being justified by lawful custom. It suffices for parish priests to send in each year the number of baptisms, marriages, confirmations and deaths, whenever this requirement is part of the annual return demanded by the Ordinary. The authentic copies mentioned in canon 470, §3, need not be sent unless the curia ask for them: for one thing, the diocesan offices would have to be furnished with a vast *archivium* to accommodate all these registers in dioceses as large as those in this country. Mgr Redmond discussing the subject a few years ago in this REVIEW¹ rightly observed: "The peculiar position of the Church in England has rendered the application of this law impracticable." The reason for its inclusion in the Code is that the canon law, in many particulars, supposes that dioceses will be much smaller than those in England and America.

¹ THE CLERGY REVIEW, 1939, XVII, p. 182.

ORDINATION ANNIVERSARY—MASS FORMULA

What is the most suitable votive Mass formula to use, if permitted by the rubrics, at the Mass celebrated by a priest on the anniversary of ordination? Are there any special concessions for the silver and golden jubilee? (S.)

REPLY

Addit et Variat., VI, 3. In anniversario propriae ordinationis sacerdotalis, a die fixa mensis computando, si Vigilia Nativitatis vel Pentecostes, Dominica Palmarum aut Duplex I classis non occurrerit, secus autem in proximiori sequenti die, quae a Duplici item I classis sit libera, cuivis Sacerdoti licet, extra Missas defunctorum, et post Orationes a Rubricis praescriptas, addere Orationem pro seipso Sacerdote, ut inter Orationes diversas.

This is the only modification now permitted on the anniversary of a priest's ordination, and nothing further is conceded even for a diamond jubilee. In some ancient sacramentaries a formula is found containing a proper preface, *Hanc igitur* and prayers.¹ These all disappeared with the reform of the Missal by St Pius V. Permission to use the formula of a votive Mass of the Blessed Trinity or of the Holy Eucharist was seriously considered before the 1920 edition of the Missal rubrics, which incorporated the reforms of *Divino Afflatu*, but the concessions actually made in *Addit. & Variat.*, II, 5 & 6, are for bishops only. On the anniversary of a priest's ordination (not that of his first Mass) n. 20 in *Orationes Diversae* may be added in accordance with the rubric above. There is no permission for a votive Mass unless the day happens to be one on which votive Masses are permitted, as in the general rubrics of the Missal, IV, 3. The votive Mass then chosen may very suitably be that of the Eternal Priesthood of our Lord, but there is no rule about the choice to be made, nor is there an obligation but merely a permission to add the prayer n. 20. If used its place will be after the special and common commemorations but before an *oratio imperata*.²

¹ THE CLERGY REVIEW, 1950, XXXIV, p. 38.

² *Ephemerides Liturgicae*, 1938, p. 162.

BLESSING OF NEWLY ORDAINED PRIEST

Is there any ruling on the custom of a newly ordained priest receiving the blessing of his own parents after his first Mass? (S.)

REPLY

S.R.C., 30 July 1910, n. 4257.2. Absoluta sua prima Missa, Neo-Sacerdos, retenta vel interdum deposita casula et sumpto pluviali, a matre sua in Presbyterium ingressa et stante, genuflexus benedictionem sic paratus recipit; mox surgens, matri genuflexae et ipse benedicit. Eodem modo fit quoad patrem Neo-Sacerdotis. Quaeritur: An haec consuetudo, quae vetustissima videtur, retineri queat? *Resp.* Prout exponitur, negative, et ad mentem. Mens est: consuetudinem in casu continuari posse, non tamen in Presbyterio, sed in sacristia vel alibi; et postquam Neo-Sacerdos deposuerit sacra paramenta.

The formula used by the priest is *Benedictio Dei omnipotentis, etc.* The parents may use any suitable words or none at all.

PRAYERS IN REQUIEM "MISSA QUOTIDIANA"

Is the celebrant obliged always to say the three prayers in the missal formula? It is used so often that one would like, if permissible, to vary these prayers. (C.)

REPLY

Missale Romanum, Addit. et Variat., iii, 10: Si Missa applicetur pro Defunctis in genere, dicuntur Orationes quae in Missa quotidiana Defunctorum prostant; si vero applicetur pro Defunctis certo designatis, prima dicitur pro iisdem defunctis (deficiente vel ignorata designatione, Oratio *Deus veniae largitor*), secunda ad libitum, tertia *Fidelium* pro omnibus defunctis.

Variation of the Mass formula itself is always allowed when

the Requiem Mass, which happens to be on a day when the *Missa Quotidiana* is permitted, is on one title or another privileged, e.g. *in die obitus* or *in anniversario*.¹

Otherwise the formula must be that of *Missa Quotidiana*: the older rubrics which permitted the celebrant to select at will the epistle and gospel from any of the other Requiem Masses have disappeared from our current missal; therefore the only variation now occasionally permitted is in the choice of prayers. When, however, as is more often the case, the Mass is for all the faithful departed, no change is permitted except in private Masses the addition of two or four prayers for the dead, *Fidelium* always being the last.²

If the Mass is for some specified person(s) the first prayer is the one in the *Orationes Diversae pro Defunctis* which corresponds to the status of the deceased, even though one is ignorant of the name to be inserted at "N" in many of them; the second is at choice; and the third is *Fidelium*. The bracketed portion of the rubric quoted above covers a situation where the Mass is for determined persons, in the donor's intention, whose designation, however, is unknown to the celebrant: e.g. for the members of family N. N. deceased during the past year.

In the choice of prayers it is never permitted, of course, in a Requiem Mass to use those appointed for the living.

It seems to us that, if the celebrant knows for whom the Mass is being said, the variation of the first prayer is not merely permissible but obligatory from the wording of the rubric.

E. J. M.

¹ THE CLERGY REVIEW, 1933, VI, p. 238.

² A *private* Mass in this context means one which is neither sung, nor conventual, nor privileged: O'Connell, *The Celebration of Mass*, I, p. 138.12. For other meanings of *private* cf., THE CLERGY REVIEW, 1939, XVI, p. 252.

ROMAN DOCUMENTS

PIUS XII TO AUSTRALIAN EUCHARISTIC
CONGRESS

NUNTIIUS RADIOPHONICUS CHRISTIFIDELIBUS AUSTRALIAE DATUS, OB
CONVENTUM EUCHARISTICUM IN URBE SYDNEYENSI COADUNATIS.¹
(A.A.S., 1953, XLV, p. 296.)

This is a day of remembrance for you, Our dearly beloved children of Australia,—of blessed memories that stir the soul to songs of praise and thanksgiving to God. Our Beloved Son, your esteemed Cardinal Archbishop, is with you as Our personal Legate, so that you may know how close We are to you in your jubilee celebration.

One hundred and fifty years ago the first public Holy Mass was offered on your shores; and one can well imagine the deeply felt emotions of the sacrament-hungry exiles, when they were at last granted their most prized privilege to bow in adoration before the divine Victim of Golgotha raised aloft in the hands of their priest. Their Eucharistic Lord was with them again. The Holy Mass had forged a link uniting them with their dear ones far over seas, and surely the hills and dales of their native land were heard to echo the joy that filled their hearts.

Twenty-five years ago, beloved children, you commemorated this momentous event in Australian history. Amid a grand concourse of the faithful come from far and near, with colourful pageantry, in learned gatherings of prelates and the laity, and finally under the inspiration of the solemn, soul-uplifting liturgy of the Church, you gave magnificent, public expression of your faith and gratitude to the divine Bounty. And who will count all the graces and blessings, that over the decades since that first Holy Sacrifice have flowed into the souls of men from the altars erected in the four quarters of your continent?

The Mass, your daily Mass, carries the memory back far beyond the brief span of a century and a half. It transports you in spirit to "a large upper room, furnished," of a house in Jerusalem. It is Thursday night almost two thousand years ago. Jesus had eaten the paschal lamb with His Apostles. "Then He took bread, and blessed and broke it, and gave it to them saying, This is My Body, which is

¹ Die 19 Aprilis mensis a. 1953.

to be given for you ; do this in remembrance of Me. And so with the cup, when supper was ended, This cup, He said, is the new testament in My blood which is to be shed for you."¹

On that traitorous yet never so triumphant Holy Thursday night the Sacred Heart of Jesus was asking us all, through the Apostles on whom He was to found His Church,² to remember the sacrifice He so lovingly, so eagerly even, accepted for our salvation ; to commemorate it all days, from the rising of the sun to the setting of the same, down through the ages and across the five continents of His kingdom on earth.

And how staunchly Australia's priests and people have remembered ! There for the world to read and heed is the story of your abiding devotion to Holy Mass through the arduous pioneer years of your national life. Here for the world to see and hear, in this hour of abundant grace and opportunity, is the vast Congress of your sons and daughters, young and old, gathered about the Saviour's Banquet table to offer and share once more that single Eucharistic Sacrifice, to eat this Pasch with their Risen King.

But let the world realize with Us, for its further consolation and assurance, that you are assembled here in prayerful, apostolic readiness to-day for much more than a feast of remembrance. This is a solemn hour of resolution, too ! For Australia, as for every nation in the Lord's great family of souls, Jesus Christ can be no mere memory, however tenderly and tenaciously enshrined in the pages of our history.

Remember Me always, He pleads indeed ; but remember, above all, that I am with you all days : abide in My love.³ The Eucharistic Christ is a living, loving reality in our very midst. The unique redemptive sacrifice of Calvary, renewed each day in His Body which is the Church, brings literally alive and keeps alive the charity of Christ for the food of our souls in a wondrously Blessed Sacrament. Really present on our altars, in our tabernacles, present in the hearts and homes of all who are one with Him by grace divine, He offers us personally His love, and pleads for ours. By this shall all men know that you are faithful to Him, that you belong to Him : not only that you remember and celebrate His saving word and work, but that you put Him on,⁴ that you live His very life of love, that you love one another in Him, as He continues to love us all.⁵

¹ Luc. xxii, 12 and 19-21.

² Cfr. Eph. ii, 20.

³ Cfr. Matt. xxviii, 20 ; Io. xv, 9.

⁴ Cfr. Rom. xiii, 14.

⁵ Cfr. Io. xiii, 34.

The impact on human history of this sacrificial, all-embracing love of the Eucharistic Christ, alive in the hearts of His holy priests and lay apostles, has been, as Our beloved Australia knows so well, tremendous. And who shall set bounds to the conquests of that loving Heart for to-morrow?

If only your resolution is strong, if only your hearts fail Him not by disdaining the all-powerful aid of His grace, the charity of Christ will continue, through you and your children, its blessed mission of unity and peace (*Canon of the Mass*, first Prayer before Communion), unto the final rescue of the world from the powers of darkness that threaten its ruin. It will fortify the precious bonds of your family life, and keep the Christian home the sanctuary of prayer, labour and love that God intended it to be. It will transform your industrial relations, your economic and political planning, by setting at their heart the needs and sacred prerogatives of the human person. It will supply exactly the warmth and power you need for the task of international forbearance, sympathy and conciliation, traced for you of late by your devoted Hierarchy.

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment thine!

For all that Our Lord's Eucharistic charity has meant for you, for all you are resolved to make it mean for the Commonwealth of Australia and a better world to-morrow, may He be eternally adored and thanked and loved.

To quicken those treasured memories and deepen that sturdy resolve, We impart to you now, Venerable Brothers and dearly beloved children, as to all your dear ones near and far, fondly from Our heart the Apostolic Blessing.

EVENING MASS AT SEA

SUPREMA SACRA CONGREGATIO S. OFFICII

DECRETUM.—DE MISSA VESPERTINA IN NAVI (A.A.S., 1953, XLV, p. 426)

Quaesitum est ab hac Suprema S. Congregatione S. Officii:
1. Utrum Ordinarii locorum, ad normam n. VI Constitutionis

Apostolicae "*Christus Dominus*", permittere valeant Missae vespertinae celebrationem in favorem christifidelium qui navibus adduntur, maritimo itinere perdurante; et quatenus affirmative:

2. Quinam sit Ordinarius loci competens in casu.

Enī ac Revmī Patres huius Supremae S. Congregationis, re mature perpensa, in Plenario Coetu feriae IV, habito die 25 Martii 1953, respondendum decreverunt:

Ad 1. *Affirmative.*

Ad 2. Competens est ad praedictam facultatem elargiendam Ordinarius loci, in cuius territorio est portus, in quo navis habitualiter consistit.

Ssmus autem D. N. D. Pius divina Providentia Pp. XII, in Audientia Eñno Cardinali Pro-Secretario Sancti Officii die 5 Maii 1953 concessa, hoc Eñnorum Patrum Decretum adprobavit atque promulgari iussit.

Datum Romae, ex Aedibus S. Officii, die 31 Maii 1953.

MARIUS CROVINI, *Notarius*

INDULGENCED PRAYER TO OUR LADY

SACRA PAENITENTIARIA APOSTOLICA

(OFFICIUM DE INDULGENTIIS)

ORATIO AD MATREM ADMIRABLEM (A.A.S., 1953, XLV, p. 430)

Ave Maria, gratia plena, lux fulgida, in qua tres divinae Personae relucet. Nomen tuum, o Maria, vulneribus nostris est balsamum effusum, nobisque peccatoribus auxilium quod semper suspiramus. Dominus tecum, sicut tu, o Maria, nobiscum es, ut filios illumines, dirigas eosque consoleris qui misere peregrinantur in hac lacrymarum valle, in te oculos intendentes, o nostra propitia stella. Benedicta tu in mulieribus, quia Dominus te elegit, ut sis Mater incarnati Verbi, nunquam permittens ut labe peccati pulchritudo tua suavissima maculetur. Benedictus fructus ventris tui, Iesus, quia per te nobis datus est unicus Salvator, qui a morte nos redemit nobisque caelorum portam iterum aperit. Sancta Maria, Mater Dei, ora pro nobis, qui in terris nunc pugnam sustinemus. Esto nobis semper refugium, ut in mortis benedicta hora suavem tuam faciem in splendore aeternitatis spectare valeamus. Amen.

Die 12 Maii 1953

Ss̃nus S. N. Pius div. Prov. Pp. XII, in Audientia infra scripto Cardinali Paenitentiario Maiori concessa, benigne elargiri dignatus est Indulgentias quae sequuntur: *partialem trecentorum dierum*, a christifidelibus saltem corde contrito acquirendam quoties supra relatum orationem devota mente recitaverint; *plenariam*, suetis conditionibus a fidelibus lucrandam, si quotidie per integrum mensem eandem recitationem pia mente persolverint. Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione. Contrariis quibuslibet minime obstantibus.

N. Card. CANALI, *Paenitentiarius Maior*

BONKAMP'S COMMENTARY ON THE PSALMS

COMMISSIO PONTIFICIA DE RE BIBLICA

DECLARATIO

DE LIBRO R. D. BERNARDI BONKAMP, CUI TITULUS: DIE PSALMEN (A.A.S., XLV, p. 432)

"Opus a R. D. Bernardo Bonkamp editum: *Die Psalmen nach dem hebräischen Grundtext. Mit einem Vorwort von Univ. Prof. Dr. A. Allgeier. Verlag Wilhelm Visarius, Freiburg i. Br. (Imprimatur: Freiburg, 9. Februar 1949), VI, 634 pp.*, non satisfacit legibus hermeneuticis catholicis, sed posthabitis traditione catholica et normis Magisterii ecclesiastici, innititur magna ex parte criteriis subiectivis et prorsus arbitrariis. Quare illud opus in Seminaria et in Collegia religiosorum ne introducat."r

Die autem 9 Iunii 1953, in audientia infrascripto Consultori ab Actis benigne concessa, Ss̃nus Dominus Noster Pius Pp. XII praedictam Declarationem ratam habuit et publici iuris fieri mandavit.

Romae, die 9 Iunii a. 1953.

Athanasius Miller, O.S.B., *Consultor ab Actis*

BOOK REVIEWS

A Guide for Catholic Teachers. By M. T. Marnane, M.A.H.Dip.Ed.
(Gill. 9s. 6d.)

A PREFACE by His Grace the Archbishop of Dublin is sufficient guarantee that this book contains no deleterious novelties. It is in fact directed to remedying the great weakness of most modern education, the lack of an inspiring central aim. For a genuine Catholic schooling the only possible aim is a religious one, which clearly ought to link up and inspire all the subjects. This thesis is urged by the author all through the curriculum with considerable Celtic eloquence and many quotations from the poets as well as the Popes, and sometimes he gives a practical hint, such as the microscopic beauty of crystals helping us to realize the infinite perfections of the Creator. All this is undeniably true, and every teacher can benefit by being reminded of it. It presupposes, however, that religion itself will be alive with interest and personal contagion and intellectual curiosity; a "parrot-system" is death to any idea of such correlations. The amiable idealistic quality of this book may be measured by the fact that right and wrong ways of using the catechism are never referred to, in fact the word "catechism" does not occur at all anywhere in its pages.

Brother Potamian: Educator and Scientist. By W. J. Battersby, Ph.D.
Pp. 181. (Burns Oates, 15s.)

Progressive Educators and the Catholic Church. By the Rev. Joseph McGlade, S.S.C. Pp. 165. (Newman Press. \$3.25.)

ALMOST as great as the "holy founders" themselves are those members of religious congregations who rise to the occasions of later centuries and adapt the tradition to new needs. Such a one was "Potts", otherwise Michael Francis O'Reilly, born in County Cavan during the Famine and reared in New York. There he was taught by the De la Salle Brothers, and himself joined their ranks as Brother Potamian in 1859. After working in schools at Quebec, Montreal and St Louis, he was sent to London in 1870, obtained a degree at London University, specializing in science, and settled down to make St Joseph's College, Clapham (later transferred to Tooting College), into an up-to-date school for boys of the Catholic middle class, which up to that time had hardly been catered for. His work in London went on until 1893, and must be judged an impressive success, whether tested by examination results or by the love of

his pupils. After a short but influential period on the staff of a new training-college in Waterford, he found himself back in New York, teaching science at Manhattan College. By the time of his death in 1917 he had built up a strong scientific department at the College, and many well-known Catholics, including two Cardinals, had been his pupils. It is clear that he was a great teaching personality, full of enthusiasm and patience. This biography is written by one who knew him, and though perhaps giving rather too much domestic detail for the general reader, is readable all through because it has caught some of the spirit of its subject.

A famous contemporary of Brother Potamian, John Dewey, had some good ideas but could not relate them to the eternal realities, so his influence has been as much for bad as for good. He is dead but his disciples are still numerous and active, and Father Joseph McGlade, S.S.C., crosses swords with several of them by name in *Progressive Educators and the Catholic Church*. He has no great difficulty in showing up their shortcomings and misrepresentations, and both the progressive educators and their critic seem to keep very much on the surface of things.

F. M.

The Marriage of St Francis. By Henri Ghéon. Translated by C. C. Martindale, S.J.

The Marvellous History of St Bernard. By Henri Ghéon. Translated by Sir Barry V. Jackson.

The Comedian. By Henri Ghéon. Translated by Alan Bland. (Sheed & Ward. 3s. each.)

Holy Night. By Gregorio Martinez Sierra. Translated by Philip Hereford. (Sheed & Ward. 2s.)

THE three plays by Henri Ghéon have been translated by three different people, each of whom, in his own individual style, has succeeded in bringing out the spirituality that lies beneath the spoken words. The stage directions for *The Marriage of St Francis* and the *Marvellous History of St Bernard* call for a higher standard of music and scenery than is likely to be available for amateur performances, but the beauty of the words and the deep sincerity of the thought make them ideal for play-reading societies. *The Marriage of St Francis*, which is of course his marriage with the Lady Poverty, is, however, written in the form of three distinct episodes in the life of the saint which could well be simplified into three one-act plays. The third of Ghéon's plays, *The Comedian*, is of a completely different type. It is a simple story, and could be presented by any good

amateur dramatic society. It tells of the comedian Genesius who, forced by the Emperor Diocletian to take the part of a Christian martyr in a play, is himself converted to Christianity and dies a martyr's death. Its undoubted power lies in its simplicity. Lacking the mysticism of the other two plays it presses home in modern idiom the tremendous power of the Faith.

Holy Night is a Christmas mystery play. The first part contains practically no dialogue at all. The scene is a church after Midnight Mass. The statue of our Lady, the Holy Child in her arms, comes to life and moves slowly down the nave while all the other statues follow suit. Finally she passes out into the night. The second part shows the meeting of the Mother and Child, and the attendant saints and angels, with the rabble of the streets, and the play bursts into noisy life. Again, as with the first two Ghéon plays, the problems of production are rather great, but a skilful and experienced producer might be able to overcome them, and the result would add something new and beautiful to the existing list of Christmas plays.

M. T.

Iona. A Book of Photographs. With a Foreword by John Morrison. Pp. 75. (The Iona Community Publishing Department, Glasgow. 12s. 6d.)

"BEHOLD Iona! A Blessing on each eye that seeth it," wrote St Columba, and this beautifully produced volume of photographs of the island as it is today will inspire many with the resolve to see it with their own eyes. Technically the reproductions are beyond reproach and the choice of subjects is excellent. In addition to the photographs themselves, the book includes also a coloured frontispiece, showing the Abbey, and a well-executed end-paper map of Iona.

In a fourteen-page foreword John Morrison tells something of the history of this remarkable island, the fame of which is as old as recorded time. He reminds us that "for more than four hundred years it was the burial place of kings and there are records that in the Reilig Odhrain lie the bodies of forty-eight crowned Scottish Kings, eight Kings of Norway, four of Ireland, and at least two of France. Chiefs of the clans, Princes of the Church were also for centuries laid to rest here. There can be few places throughout Christendom whose soil is so rich in the dust of princes, prelates and saints."

Inevitably, Mr Morrison has much to say of St Columba, "this remarkable man, prince and priest, saint and statesman, man of Christ and friend of the people, as indefatigable in the service of his

fellows as he was devoted to the offices of God". Essentially a missionary, there was no human activity that he did not regard as capable of being supernaturalized. "Living was a sacrament, to pray was to work, to work was to pray."

A brief sketch of the subsequent history of the island and monastery concludes the introduction. With the victory of the Reformers in Scotland the ancient religious glory of Iona was dimmed. In 1561 the Abbey and other monastic buildings were dismantled. In 1899 the 8th Duke of Argyll gave the Abbey to the Episcopal Church of Scotland and, in the years following, the Abbey Church was restored by public subscription. In 1938 the Iona community, a group belonging to the same Church, began to restore the remaining Abbey buildings. Catholic readers may well be inspired to pray that the devoted work of these men may soon go beyond the material restoration of Iona and that the "prophecy" of St Columba may be speedily fulfilled: "Ere the world come to an end, Iona shall be as it was."

T. A. McG.

New Problems in Medical Ethics. Edited by Dom Peter Flood, O.S.B., M.D. English translation from "Cahiers Laënnec" by G. Carroll and N. C. Reeves. Pp. 259. (Mercier Press, Cork. £1 1s.)

FOR many years past the periodical issue of studies on medico-moral problems under the aegis of a French Society of Catholic Doctors, "Les Amis de Laënnec", has provided what is probably the best modern collection of essays on the subject, well-informed both theologically and medically, and written by experts. The present translation, which will be welcomed by all who have had no access to the original, deals with (i) *Sexual Problems of the Adolescent*, (ii) *Intersexuality*, (iii) *Abortion*, and (iv) *The Lourdes' Cures*. With such a vast material to choose from many may think the last topic, Lourdes, rather out of place, and that the Cahier of June 1946 on *Artificial Insemination*, for example, might have been included as a subject more allied to the first three. Second thoughts, however, recognize the wisdom of the editor's choice, when we remember that the Holy Office teaches that in the whole field of the virtue of chastity the power of our Lady is dominant.

One essay, on the marriage of hermaphrodites, could usefully have been sacrificed to make room for some commoner and more normal problem, but the selection is, on the whole, admirable and very topical, and there is always a judicious balance in weighing the claims of the theologian as compared with those of the physician or surgeon. Father Snoeck's contribution at the end of the first group,

on *Masturbation and Grave Sin*, is a good example of this balance, and a necessary corrective at the present time to opinions which for alleged psychological reasons tend to minimize the gravity of the sin. It is to be hoped that this volume will be the forerunner of others in which further studies of French doctors and theologians in the Laënnec collection will be put at the disposal of English readers.

L'Activité du Saint-Siège en 1951. Publication non-officielle. Pp. 413. (Imprimerie Polyglotte du Vatican. No price given.)

PREVIOUSLY printed only in Italian, this work is now published for the first time in a French edition, a welcome innovation which it is hoped will become the rule. Magnificently produced, printed on excellent paper, and filled with fine photogravures, it is a production worthy of its subject matter. The reader is taken through the year 1951 and informed of all the events, whether diplomatic or purely religious, which have taken place, in nearly all of which the Holy Father with tireless energy and zeal is the principal figure. Though the account is said to be unofficial, much of the information about the activities of the Roman Curia could only have been obtained from official sources, and the book is, from this point of view, a valuable addition to the *Acta Apostolicae Sedis*. We learn, for example, that 15,000 dispensations from marriage impediments were granted; that 12 Secular Institutes received approval; and that 5000 dispensations from the Eucharistic fast were given. Actually this relaxation is far greater, for it is mentioned that 60 collective indulgences for this purpose were issued, and when we reflect that every Catholic in France is thus favoured, the net number of dispensations must run into millions.

Notes on Pagan Marriages. By A. H. Van Vliet, D.D. Pp. 57. (St John's Press, Nellore, South India. No price given.)

WITHIN the limits set by the author—the application of the Pauline Privilege—we do not know of any commentary which deals so clearly and so fully with the various problems confronting missionaries when the pagan convert is already legitimately married to a pagan. The usual sources are supplemented by authentic references to indulgences obtained by Ordinaries in India and to the recently completed First Provincial Council of India. It is the fifth edition of a work which will be of the greatest value to missionaries everywhere, and indeed to the clergy in places other than what are technically mission fields, for the number of persons who are never baptized is increasing everywhere. It might be worth mentioning in future

editions that there is at least one known case where, in exceptional circumstances, the Holy See dissolved a marriage contracted with a dispensation from the impediment "difference of worship", as Bouscaren records in his 1948 Supplement to *The Digest*; the possibility of such a dissolution was long ago admitted by Gasparri.

De Castitate et Luxuria. Auctore Antonio Lanza. Pp. 327. (Marietti. No price indicated.)

WE have seen the first volume of the Archbishop's manual of Moral Theology, reviewed in this journal, 1950, XXXIII, p. 208. His regretted death about two years ago, before completing the publication of his work, has placed on his successor, Dr P. Palazzini, the task of seeing it through the Press and of making the necessary modifications: these are not so plentiful as would be the case if canon law had not been excluded from the author's presentation of his subject. The volume on the sixth commandment, described as an appendix, which has all the good qualities noted on the first appearance of the manual, follows the usual lines of such treatises. It concludes with an extensive commentary on the instruction issued by the Holy Office, 16 May 1943, entitled "Normae quaedam de agendi ratione confessoriorum circa sextum Decalogi praeceptum", a document which began its life under a certain disadvantage: it was not promulgated in the usual way, but was sent directly to Ordinaries to be communicated by them to confessors. It very soon appeared, nevertheless, in the theological journals, and we welcome its inclusion in this manual with a useful commentary. A second feature is the considerable space given to the subject of educating the young in chastity, with the frank admission that parents who, according to the directives of the Holy See, are supposed to do this work of enlightenment, usually neglect it almost entirely.

In future editions the editor will, no doubt, give more attention to verifying and correcting the citations of periodical literature. This journal, for example, is occasionally confused with *The (American) Ecclesiastical Review*.

Manuale Iuris Canonici. Tomus I. Auctoribus F. Claeys Bouuaert et G. Simenon. Editio Sexta. Pp. 459. (Seminarium Gandavense. No price indicated.)

UNLIKE many of its fellows this canonical manual, a good example of the established Belgian custom of issuing text books composed by the country's own professors, has not grown in size since the first edition of 1930. It has earned a prominent place amongst commen-

taries for its clarity, and for the way in which new problems are expounded with discernment and tact; notably in this volume the difficult question of Church and State relations, and the practical tolerance which is to be extended to non-Catholic sects in most modern States. As we should expect, all the recent modifications of the canon law up to the date of publication are noted, and quite often receive very full explanation.

Summarium Iurium et Officiorum Parochorum. Auctore P. Laurentio M. Agius, O.E.S.A. Pp. 258. (M d'Auria. Naples. 10s. 8d. unbound.)

THE author gives us a straightforward commentary on the rights and obligations of parish priests, a useful addition to the somewhat limited number of books on this subject. Fanfani is the commentator usually cited and it is very useful to have another for the purpose of comparing opinions.

The parish priest, like nearly everyone else in these times, sometimes feels he is getting suffocated with legislation, and his whole-hearted approval will go to the canonist who can assure him, whenever it is possible, that some regulation or other is more honoured in the breach than in the observance. In future editions Father Agius may be able to develop this angle of his subject more fully. For example, in recording the text of canon 470, §3, it is deduced that the four parochial registers must be in duplicate, in order to send one each year to the episcopal curia. But does any parish priest anywhere actually do this? Custom has happily decreed the contrary, and the legislator apparently turns a blind eye to the omission. This being so, a commentator would perform a useful office in drawing attention to the practice of not observing this law, and in showing that its neglect is justified.

The Morality of Prizefighting. By G. C. Bernard, C.S.C. Studies in Sacred Theology, n. 71. Pp. 190. (Catholic University of America Press, Washington, D.C.)

AT the beginning of this year the English press recorded the death of a National Serviceman after taking part in an Army boxing championship of three three-minute rounds; he is the sixteenth to die from boxing contests in the British Isles since the war. These deaths, to say nothing of the many serious non-fatal injuries often received, cause no particular surprise or comment amongst us, and it appears to be taken for granted that, from a theological point of view, deaths or injuries resulting from prizefights are merely the indirect and

undesired effect of taking part in a lawful sport, and though regrettable must be permitted.

Dr Bernard has very little difficulty in challenging this complacency, and he has put his conclusions into the form of a well-argued and well-documented doctorate thesis, which, apart from an article in *Theological Studies*, 1951, p. 301, is the best presentation of the problem that we have seen. The problem is that this typically English sport has so much to recommend it, and is so encouraged in Catholic schools and youth clubs, that one hesitates to condemn it on the score of its being unjustified morally. It is easily possible to justify training in the useful art of self-defence, provided a number of reservations and conditions are attached, and the practice is restricted to an amateur setting. But the professional prizefighter is paid to hit and be hit in order to give pleasure to the public who pay their money to witness the contest, and the onlookers in general do not feel they are getting their money's worth, so to speak, by witnessing merely a scientific exhibition of self-defence: they want to see a real fight, and the more savage it is the more they are satisfied. If this can be justified, on our ordinary moral principles about risking bodily life or injury, the arguments in its favour have not yet been formulated, and we doubt if they ever will be.

The Catholic Mind Through Fifty Years. Edited by Benjamin L. Masse, S.J. Editor of *The Catholic Mind*. Pp. 681. (The America Press, New York. \$5.)

JUDGING from the increasing number of periodicals on every kind of subject, which are produced in spite of the cost of printing and paper in these times, it is fairly evident that there is an increase in the number of people, including serious-minded people, whose reading is almost entirely restricted to magazine articles. This may or may not be a good thing, but all will agree that it is better than not reading at all. It is part of the policy of *The Catholic Mind* to present their readers with reprints of articles which have already appeared in English elsewhere, and this volume is itself a selection of these articles published during the last fifty years. Every topic of Catholic interest, whether doctrinal or moral, is here grouped under an appropriate heading, and the periodicals from which the articles were originally taken, though predominantly American, include many of English origin: one is from *THE CLERGY REVIEW*, June 1938. On the whole the editor has made his choice with discernment and skill, thus preserving in a permanent form many *folia fugitiva* which would otherwise be forgotten. We have, for example, under the title "The Fiction of Continuity", the sermon of Cardinal Bourne

delivered at York during the celebrations in that city of the thirteenth centenary of the baptism of Edwin, King of Northumbria. His Eminence's words created much controversy at the time and it is good to have the text in a convenient and lasting form in this book. The sections which please us most are those on Liturgy and Worship, Religion and Education, Interfaith relations, and the Catholic Press; but every page is interesting and, as American prices go, the cost of the book is not unreasonable.

E. J. M.

Catholicisme : Hier : Aujourd'hui : Demain. Vol. II. Part 13. (Letouzey et Ané. Paris.)

Dictionnaire d'Histoire et de Géographie Ecclésiastiques. Fascicule LXXIII. (Letouzey et Ané. Paris.)

THE instalments of these two Catholic encyclopedias, the one edited in Paris, the other in Louvain, appear *pari passu* and provide an enormous amount of well arranged and clearly written information. This fascicule of the *Dictionnaire* is notable for a massive and imposing article on Cluny, covering every aspect of that most famous institute, and running to no less than one hundred and forty columns of small print.

J. J. D.

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THE last disc listed is a good example of Decca's new departure: the Company's issue of what is described as "Medium Play" meets a need created by the long-playing records. They are 10-inch, 33 r.p.m. discs, containing less than the ordinary L.P. article, costing half the price of a 12-inch, and accommodating pieces such as overtures formerly issued on the same disc with others of a similar length and character. Few people want a succession of overtures at one hearing, and the new arrangement as a matter of fact often provides a longer

playing time (*Die Weihe*—thirteen minutes) than some of full-priced "long playing" 12-inch records.

The other items enumerated above, apart from LXT 2773, are recitals by solo singers, justified, we think, in these instances by the homogeneous character of the music. The concluding *Alleluia* of Mozart's *Exultate* is already, perhaps, too familiar, but it is pleasant to have the whole piece well sung and adequately recorded. The Bach items include the lovely *Bist Du Bei Mir* and *Komm, Süßer Tod*, two arias which perfectly illustrate Bach's constant dwelling on the thought of death, a sombre theme in many of the cantatas which he always succeeds in presenting, nevertheless, with the conviction of St Paul's "cupio dissolvi". The same two are sung in English by Isobel Baillie on Col. DX 1133, whose voice many will regard as more suited to this *genre* of music. We think there is little to choose between the two singers, and the advantage of having the arias in the language for which they were written is obvious. Schubert's handling of the death theme, less restful than Bach's, is convincing enough in Gérard Souzay's fine rendering, to which his pianist, Jacqueline Bonneau, gives a sensitive accompaniment. The Company issue for sixpence the libretto, in German and English, of this and other *lieder* recitals already published, an essential aid to the full enjoyment of the pieces, though we prefer personally the American method of printing *libretti* on the sleeve of the cover.

Organists will welcome what is, it appears, the first complete recording of Liszt's *Fantasia*, based on the chorale in Act I of Meyerbeer's *The Prophet*. Its execution demands an out-size in organs as well as more than average skill in playing. Both are here, and the engineers have succeeded in getting the disc to stand up very well to it all.

CORRESPONDENCE

EUCCHARISTIC FAST: ALCOHOL

(THE CLERGY REVIEW, 1953, XXXVIII, p. 430; 1953, XXXVIII, p. 575)

Canon Mahoney writes:

I welcome the comments of Dr McReavy, who is one of the few amongst my colleagues to accept the editor's invitation and to give us the benefit of his views on the solutions offered in this journal.

Amongst the commentators on the new rules I had not found, before reading his letter, anyone who expressly argued this point about the abrogation or non-abrogation of canon 858, §2. Dr Noirot in *Paroisse et Liturgie*, 1953, p. 224, states that it is abrogated; Dr Aherne of Waterford in his pamphlet *Relaxation of the Eucharistic Fast*, p. 6, thinks it is not, and other writers, such as Dr McCarthy in *Irish Ecclesiastical Record*, February 1953, p. 148, by regarding the new law as an extension of the canon, seem to imply that it is not abrogated.

The argument for its abrogation is stated, with his accustomed clarity, by Dr McReavy. That it is not yet abrogated seems to me more likely for the following reasons. The Constitution abolishes all existing privileges and faculties but refrains from inserting the three words "abrogato canone 858, §2", which is the least one would expect to find if the legislator wished to delete something from the Code. This great legal document, under which we have been living for the past thirty-five years, was promulgated with unusual solemnity and, in a variety of ways, enjoys a stability and permanence which forbids us too easily to say that any part of it is deleted owing to some piece of subsequent legislation. Examine the terms of the "Motu Proprio" *Decretum Ne Temere*, 1 August 1948, to discover what we are in practice to expect when a portion of a canon (1099, §2) is being abrogated by the Pope.

I entirely agree, however, that if the law of the Code is abrogated, it will be because the new law "totam de integro ordinat legis prioris materiam". Van Hove and others note the difficulty of interpreting this phrase, for what is a whole under one aspect is under another aspect only a part. In my view the new rules leave intact the substance of the old law except only in the use of natural water: the new concessions may be used only by people who find themselves in the circumstances defined in the *normae*: whereas formerly only the sick mentioned in canon 858 were excused from observing the law without an indult, the category of persons excused is now extended in various directions.

It is quite likely that in due course a new §2 of canon 858 will be promulgated. Till that happens the canon remains, and sick people who have been ill for a month can take advantage of the very small concession of alcoholic drink twice weekly. The new rules run parallel with the canon but do not either expressly or by implication abolish it. Dr McReavy will admit, perhaps, that there is at least some doubt about its abrogation, and from canon 23: "In dubio revocatio legis praeexistentis non praesumitur, sed leges posteriores ad priores trahendae sunt et his, quantum fieri possit, conciliandae."

SACERDOTAL COMMUNITY MASS

(THE CLERGY REVIEW, 1953, XXXVIII, p. 487)

"Parish Priest" writes:

I remember the Retreats with Community Mass forty-five years ago. We newly ordained priests thought it staggering that no private Masses were said. One of us asked why he could not say his daily Mass. He was told there was no objection. We followed his example and the practice has continued. I have always thought that in Retreat it is most impressive to have all these Masses offered. A small altar does not take away the dignity of the Mass. I would deplore a return to the old custom.

Canon G. L. Smith writes:

I think most priests will agree with Canon Mahoney that the present practice of private Masses for all at Clergy Retreats results in many cases in a distressing lack of dignity in the celebration; for example, when some twelve priests or more have to celebrate Mass on tables within a few feet of one another in a room entirely devoid of ecclesiastical ornament. The defect of the alternative suggested by C. is that if a priest merely assists and communicates at a Mass offered by another he feels that he is not exercising his priesthood. I suggest that what is needed for such occasions is the revival of the ancient practice of concelebration, a solution which Canon Mahoney somewhat obscurely hints at.

The need for a substitute for private Masses is felt still more urgently when there is a great gathering of clergy at places of pilgrimage or congresses. The struggle of priests to secure altars on such occasions often leads to most disedifying incidents; would-be celebrants breaking the queue, losing their tempers, snatching at vestments, etc.

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The Essays in this book appeared originally in *The Month* in 1952. Each writer was left free to choose his or her own subject, and it is especially interesting to see that the saints chosen belong to no one epoch but cover the history of Christianity from St. Helena to St. Maria Goretti.

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